

The London Quarterly Review.

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THE LONDON QUARTERLY REVIEW

APRIL 1917

THE AMERICAN PRESIDENCY AND THE WAR

THE tamest presidential election in the history of the Republic wound up in a somewhat dramatic manner with the verdict of the electorate in favour of Woodrow Wilson continuing as the Chief Magistrate of the country for another four years. So close was the contest between the candidates that the result remained in doubt and consequent dispute for two weeks after the ballots were cast. When it was officially ascertained that the President had received a majority, Mr. Hughes publicly conceded his election, and congratulated him upon it.

This courtesy ended a period of suspense and a campaign which had been singularly colourless and disappointing. The politicians, orators, and 'spell-binders' who participated in it expounded no paramount issues. Their speeches, with a few signal exceptions, were conspicuous for a medley of obscure possibilities addressed to a nation bent on avoiding heroic courses. Mr. Roosevelt's sturdy insistence upon a more resolute policy in Mexico, and his impeachment of the Administration for what he described as 'its dilatory and nerveless dealings with Germany' were the outstanding features so far as aggressiveness is concerned. But these were complacently ignored by the majority of his fellow citizens, who had already decided to keep out of war. Apart from the President's felicitous and illuminating comments and Mr. Root's statesmanlike utterance at Carnegie Hall in the early autumn, little was said on either

side which plumbed the depths of our national life, or showed sufficient power to direct its aspirations into new channels. Financial prosperity had somewhat stupefied public opinion, and neither Republicans nor Democrats were ready or willing to resort to any changes which would disturb that prosperity. Mr. Wilson manifested a generous spirit toward social progress, and referred to peace and humanity in terms which enlisted the admiration of the majority. To the causes of Pacifism and of safeguarding the country from foreign entanglements, he owes his victory, which, viewed from the standpoint of his Party's record, although far from being overwhelming, is substantial enough to be a tribute to his personal ascendancy. He is the first Democratic President chosen for a consecutive term since the far-off days of 1832. Grover Cleveland, the foremost Democrat of his day, the only President of that political faith to precede Mr. Wilson in the White House during the past half-century, was twice an incumbent thereof, but he was also three times a candidate, being defeated on the second occasion by Benjamin Harrison. A majority of twenty-one in the electoral college and of nearly half a million out of a total vote of sixteen millions in the general returns also emphasized the fact that the President embodied domestic demands for betterment which the Democrats neglected and the Republicans denounced.

In 1912 he entered on his greater career through the breach cloven in the Republican ranks by the revolt of the Progressives, who established a distinct organization, and put forward Mr. Roosevelt as their leader in opposition to Mr. Taft. This quarrel between the conservative and the radical wings of the Republican party gave Mr. Wilson his first term, although he polled 311,477 less votes than the combined totals of his rivals. Last month he resumed his office fortified by an indisputable mandate, and no longer open to the aspersion that he is a minority President.

Since the verdict had to be, it is as it should be. Ameri-

cans have no liking for contests which are too close to be comfortable. The Hayes-Tilden controversy in 1876 brought the Republic to the verge of rupture, and still remains a bone of contention among eager partisans on both sides. Nor is the margin any too wide in the recent election, but it is wide enough to chasten the Democrats and to humiliate the Republicans. The managers of both parties had predicted a 'landslide' for their respective candidates, due to the moral indignation of the electorate. There was no such sentiment, and there has been no landslide. The people are in a strait betwixt two; they have not forgotten the congenital errors of a Bourbon Democracy, nor have they forgiven the class-selfishness and narrow aims of Republican legislators. The conclusion to be drawn is, that not Parties, but the man prevailed, and that upon the whole he deserved to prevail.

Nevertheless, such States as New York, Pennsylvania, Massachusetts, New Jersey, and Illinois went against the President. Others placed him at the head of their ticket, while at the same time they chose Republican Governors and Senators for the balance. The Southern contingent, solidified by its repugnance to the wholesale enfranchisement of the Negro, which he should not have had and is never permitted to enjoy, was a unit in support of Mr. Wilson. He is himself a Southern gentleman, the son of a Presbyterian clergyman of Scotch origin, and an accomplished scholar, historian, and statesman. He has essayed the difficult rôle of the learned man in politics with phenomenal success. Within a decade he passed from the Presidency of Princeton University to the Governorship of New Jersey, and then to the Chief Magistracy of the nation. During this period and despite some blunders, he surmounted formidable obstacles and displayed admirable qualities. Meritorious achievements, wrought beneath trying circumstances, attested his worth, and he has entered upon his second term with the hearty good wishes of his friends and his opponents.

Those who supported his candidacy in the belief that he could be trusted to maintain the national honour, to fulfil the national obligations, to bear wisely and well the grave responsibilities of his position, and those who cast their votes against him because they doubted his firmness and the national spirit of his Administration, will properly unite in an assurance to the President that the people will uphold his efforts in carrying out a consistent policy.

The Cabinet he at first selected has been subservient to his purposes. Mr. Bryan, his former Secretary of State, who blamed him for his temerity in foreign affairs, and Mr. Garrettson, his former Secretary of War, who differed with him concerning his procedure in the matter of military defence, resigned some months ago. The official household which now shares his labours is composed of useful, hard-working men who, though by no means his equals in intellectual distinction, are, nevertheless, anxious to discharge faithfully the responsibilities of their offices. First-rate talent in public life is hard to find, and what there is largely belongs to the Republicans, Mr. Root, Mr. Taft, Mr. Roosevelt, Mr. Lodge, Mr. Knox, and other well-known members of that Party who are well versed in the methods of popular government and competent to discharge the duties it involves. But while they wait, no one hires them, because they are more able than available. Divisions and feuds have thwarted their careers, and they are embarrassed by the cliques and jealousies prevalent in various parts of the country. The organization with which they are connected has suffered the evils attendant upon an extended lease of authority. It has been prodigal in tariff rates which were arranged by manufacturing monopolies, averse to agrarian claims and the demands of the farming classes, indifferent toward financial adjustments that offended the susceptibilities of Capital. The moral vigour necessary to a continued political existence has been sapped by affluent materialism. Both Parties have deteriorated under the

process, but for various reasons, the deterioration is more marked in the Republican than in the Democratic Party. The activities of these sinister forces precipitated the rebellion of the Progressives, who hailed Mr. Roosevelt as their champion so long as he registered their protest. Their platform revealed the keenness of their resentment against the high-handed procedure of representative Republicans, but it was deficient in sanity and constructive proposals. Nevertheless, they found another spokesman in Mr. Wilson, who compelled his followers to enact into law some of the schemes of the Progressives, and asserted, with truth, that he had a right to their support. Hence, when Mr. Roosevelt, aroused by the rape of Belgium and the crime of the *Lusitania*, forsook everything else to expose and denounce the abominable tactics of Germany, he forfeited the allegiance of many former devotees, who split into several groups, some of which deplored his return to the Republican fold, and rejected his counsel that Mr. Hughes should be elected for the protection of national rectitude and honour.

It is also freely charged on all sides that Mr. Hughes failed in his attempt to win the confidence of the people at large. In the Eastern States, where he is well known and highly esteemed, the voters excused his halting allusions to the European War; in the South he never had a chance; in the West, where he was a man of considerable reputation, he did little to enhance it. A cold, legal atmosphere pervaded his utterances, which were in such contrast with the positive and fiery harangues of Mr. Roosevelt that some one suggested we must read what the latter said in order to discover what the former thought.

His advocates insisted on higher imports, which proved to be a dead issue. They compromised on the questions seething beneath a somewhat prosaic surface, attempted to reconcile contradictory positions, coquetted with Teutonic sympathisers, and frustrated the hopes of many of the

wisest citizens who at first welcomed Mr. Hughes's advent into the political arena.

The invasion of the Supreme Court Bench to commandeer a standard-bearer for a wavering cause displeased an influential minority. Every one cheerfully acknowledged that Mr. Hughes was a jurist of irreproachable character and superior gifts, whose nomination would have been an excellent selection from any other post. But the great Court which he dignified has seldom, if ever, been subjected to popular control. It stands remote, sacrosanct; far above the turmoil of political changes. It is practically independent of the executive and legislative departments of the national government. It is the one undisputed organ of the nation's will, and can, and frequently does, set aside enactments it adjudges unconstitutional. Americans know it to be the sheet anchor of a huge democracy which needs restraint in its use of freedom. The presence on the hustings of a judge of that Court was not relished, and the experiment, which has proved disastrous in his case, will not soon be repeated.

II

The somewhat indeterminate nature of the Election was due to more than immediate causes. The pre-existent, wide, and vital differences generated by geographical distance and a mixed population can scarcely be appraised by an outsider, yet those who have observed them from within have had forebodings as to what would happen at a crisis. Against a common foe, America would make a common resistance. But the European War touched to the quick the meanings of these separations, stimulated them to an abnormal degree, and made patriots painfully aware that the 'United States' was a somewhat misleading title. Allow me briefly to review them here, for they are absolutely necessary to an adequate understanding of what is known as Americanism. Since the adoption of the Federal

Constitution more than one hundred and thirty years ago, our territories have expanded to a continental area, our population has increased from four millions to approximately one hundred and ten millions. At first our people were a homogeneous unity, now they are made up of a heterogeneous mass. Here is represented nearly every race, faith, creed, language, and historical tradition. Polyglot confusions abound in the cities, entire counties in given localities speak in foreign tongues, sometimes as many as three, four, or half-a-dozen. Twenty-one newspapers in as many languages, ranging from Yiddish to Slavonic and Armenian, but not including English, are published in New York every day. Thousands of similar sheets circulate through the length and breadth of the land. Even the architecture and the dress, to say nothing of the customs of the various fatherlands, are reproduced. This is a land of contrasts sharply defined. Nowhere will one find greater wealth or greater comparative poverty, knowledge more refined or ignorance more coarse and crass: nowhere are classes more distinctly separated, though happily not as yet by hereditary barriers. The growing municipalities are often far apart: between them lie states sparsely settled, and unmistakably aloof from one another.

To blend the diversified races which inhabit the country, for such they are, into an intelligible oneness of aim and sentiment as assured as the unity of their destiny, is an obligation which taxes our most sagacious energies. The average citizens, whom Mr. Wilson seems to understand better than does Mr. Hughes, are increasingly inclined to withdraw from what they believe to be the needless misery and blood-guiltiness of the monarchies their fathers renounced. Here, again, is an ethnological fissure which runs through the *strata* of the nation. The progeny of the Puritans, Quakers, and Roman Catholics who were the pioneers has been the saving remnant, the assimilating leaven. These descendants, sprung from the Revolutionary

fathers, are still proud of their British origin and, in nearly all cases, are ardent enthusiasts for the cause of the Allies. They defend the sacred principles which they know to be at stake, and take a large-minded view of the foreign imbroglio. But far more numerous and more menacing than the scions of earlier pilgrims are the multitudes who have crowded to our shores in later immigrations. They escaped from their native places because their life was hard and depressing, even brutalizing. Nor has the New World of which they dreamed the dreams of wild imagination proved to be their paradise. But this disillusionment, while at intervals it excites the turbulent among them to extravagant words and deeds, does not impair their governing conception that continental Europe is the property of tyrannical princes and arrogant aristocrats, who deny humanity its rights and are never to be compassionated. The tidings of their distress and undoing are tidings of great joy to the Jews of the Ghettos in our large cities and to the Slavonic miners in the coal-fields of Pennsylvania.

'Nationalism,' remarked Felix Adler, the American Nestor of educated Hebrews, 'is but another name for centralism, which must be resisted at all hazards.' The majority of newly arrived ones take pains to become citizens, and a large number of them are of German extraction. In an address before the National German-American Alliance, its chairman made the claim that they had contributed no less than thirty millions to our number, and that they owned to-day in the United States five hundred and twenty-two thousand more farms than the descendants of all other races combined. These statistics are probably altogether too high, but they provoke the question often asked of late : —To what extent is the German who is forsworn to America co-operating towards the formation of a more perfect organism, and the merging of all racial, religious, and social types into a truly national life ? The answer is not easy, and before the Election it would have been far less easy.

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The predictions of Bernhardi as to the future of Germany's power, and the cohesiveness of German character, wherever found, inflamed certain Teutonic extremists of America, who asserted that it was their delight to stand as firmly and manfully as their brothers across the sea. 'We must be,' said one of them, 'the hammer or the anvil and strike or receive the blow.'

Unlicensed speech is good-naturedly tolerated here, as it is in England; but when desperate factionists, patronized by officials of the German Embassy, manifested criminal tendencies, placed bombs on ships and bridges, blew up factories, and killed or injured operatives, they turned the tide, even among their countrymen, not towards the Allies, but towards neutrality. Nor should it be forgotten that a considerable number of Germans who inherit their memories of the Fatherland from the ineffectual uprisings of 1820, 1832, and 1848, are utterly against Prussian despotism. Yet enough malcontents have been left to form an ill-assorted alliance with professional Irish agitators, who are ever ready to 'save' Ireland from a distance, and to assail the President with studied invectives, virulent abuse, and threats of defeat because he permitted the shipment of munitions, and protested against the murdering of innocent victims belonging to neutral nations.

As the war proceeded, and Germany's lusts and cruelties shocked civilization, the attempt of German hyphenates to justify vile iniquities and impose upon us the lies and trickeries of Berlin kindled a deep and lasting anger. Their curses recoiled on themselves, and their lot became anything but agreeable, whereupon they relapsed into sullen silence. The returns show that they played a negligible part in the Election. The President is in no sense accountable to them, and in future they will receive scanty attention from the Government. It is my conviction, after twenty-six years spent in America, and a relatively large acquaintance with its people, that Anglo-Saxon civiliza-

tion is pre-eminent here. It has met the fiercest test which has ever been applied in our history, and met it successfully. To speak candidly, the Teutons had nothing to expect from either candidate, and they knew it. Every one knows it now, the President most of all. There is a constantly growing conviction that the British nation has no equal as a mother and maker of States. The principles on which these States have been founded are also our treasured possessions. The laws, the literature, the ideals of the mighty Motherland travel far beyond her own children of the blood. Every American school, college, university, court, and forum teaches and upholds them. Kaiserism has no more prospect among us than a lily would have of blooming on an iceberg. In the gradual solvents indicated above is the reason for my belief, which is shared by countless numbers, that the Republic will not leave the larger orbit of English-speaking nations, nor lose her essential self, nor displace nor degrade the primal realities which have made and kept her in the past, and must complete in her what they have well begun.

III

Enough has been said to show that a prudent and watchful steersman was needed to navigate the Ship of State in the cross currents. And if, at times, the President has appeared vacillating, allowance should be made for his enormous risks and hindrances. After fervent discussion pro and con, some mistakes, and much anxious reflection, the majority concluded that his plea for an official neutrality, though contrary to our intense desires, was admissible. For despite Teutonic reckonings, at least ninety per cent. of Americans crave the triumph of the Allies, and had we been permitted a longer period for assimilation we might now have shown a different front. But the War came upon us, as it came upon England, like a bolt from the blue. We were morally and ethnically at a grave disadvantage.

Liabilities to internal friction shot up on all sides. The first wave of detestation for war, as such, was followed by another of claims and counter-claims. Then came the plain undeniable evidence of Germany's guilt, and the sentiment that she should be punished. But as the conflict exacted its toll of death and destruction, custom hardened some to its agonies, while pacifists and sentimentalists, blind to its nobler side, strove for peace at any price, and urged that physical force was futile.

Our destitution in military matters was only a part of our general lack. It prompted the inquiry,—What can America accomplish if she does intervene? Those who were righteously incensed by the depredations of the Teutonic Powers scorned this question, and insisted that our Ambassador be recalled from Berlin. Dr. Dumba, the Austrian Minister, was given his passports, and two military attaches of the German Embassy were ignominiously dismissed. Conspirators whom they had aided and abetted were indicted and imprisoned. Commercial magnates and bankers saw to it that supplies of every sort were forwarded to Russia, France, Italy, and Great Britain. Philanthropists turned their attention to the raising of charitable funds. Many younger Americans, graduates of colleges and business men, enlisted in the Canadian and French armies, and went off with enthusiasm to fight for the Cause they believed to be right. It should not be forgotten that our present state of neutrality is not unbreakable. The President has chosen it as the best policy, but not even he can pledge its permanence. That, of course, depends on what happens. It has not left us with an untroubled conscience; there is a great deal of quiet heart-searching abroad in this apparently prosperous land. Our exchanges with Germany are by no means conciliatory; our boasted neutrality stands in jeopardy every hour. A word to the wise is sufficient.

Towards Mexico the President has shown the utmost patience, and his forbearance has annoyed his critics. Yet

there are no reasons which history will vindicate for our armed interference in that hag-ridden land. Mexico is poor, but proud; a conglomerate of Indian stoicism and fatalism and Spanish reserve. Divided between clericals and anti-clericals, between Carranzistas and Villistas, torn by internecine strife, yet her people are as one against us. Our last war with this restless neighbour to the south was not without its beneficial aspects, but it was conceived in injustice and lost us the confidence of the Latin Republics of South America. Mr. Root, and later Mr. Wilson, have taken steps to repair this loss, and to bring about more amicable relations with Mexico, and with the entire Southern continent.

The absence of a stable government at Mexico City has entailed insurrections and raidings throughout the country. Banditti and freebooters have crossed the Rio Grande time and again to raid and kill Americans, but these marauders have not been representative or typical of the great bulk of the people. By far the larger number of Mexicans are objects for compassion rather than compulsion. They are starving, and we should feed them: in darkness politically and religiously, and we should give them light. The peon is driven from his home, exploited by his masters, without help or redress for his stricken condition. Fifteen million Mexicans are illiterate, only one million or thereabouts can read and write.

Here again the President has had visions of a new humanity, in which spiritual and intellectual education are to play a leading part, and the proletariat be delivered from its greedy plunderers. Who will blame him for refusing to strike at the people as a whole while he endeavours to bring to justice the robbers who afflict them and who also murder Americans? True, his diplomacy has few precedents, but perhaps this is because it is an attempt to apply Christian ethics to the practice of internationalism. The Rev. Dr. Francis J. McConnell, the youngest bishop and clearest

thinker of American Methodism, after four years of episcopal supervision in Mexico, assured me only a few weeks ago that Mr. Wilson's measures there were righteous and far-sighted and would redound to his credit in the end.

I frankly state that our chief concern is not Mexico, but Europe, and that which is happening in Europe at the present time. If needs be, we can solve Mexican problems, one way or the other, without serious exhaustion. But what is to be the outcome of your colossal undertaking in regard to Europe? We realize that 1914 was as completely a breaking-point in human affairs as 1789, or the year in which the 'defenestration of Prague' ushered in the Thirty Years' War. The institutions, the doctrines, the ideals, under which men lived at that date are in the melting-pot. The forms of government and of social organization have likewise been cast therein. As I have tried to explain, the same conditions are ours, and if necessary, we shall also have to battle for them; therefore, it is the thunder of the guns in Flanders and the Balkans for which we listen. They are sounding for all mankind the dread notes of its fate, and we should have to be otherwise than we are to think differently than we do.

Veterans of the Civil War,—Federals and Confederates,—soldiers and sailors of our Army and Navy, statesmen and judges, the populace everywhere, daily offer the prayer: 'How long? O Lord! how long?' We maintain that the Allies' triumph in the field is the overthrow of diabolism, the enthronement of justice and civil right. Whatever there is of rational grounds for optimism on the one hand, or despair on the other, at this hour is found, I repeat, in Europe, not in the United States.

With an ever-growing eagerness to get at the truth, and to envisage the world that is to be, one can scarcely be surprised that the mass of Americans found no place for those who refused to reckon with such preponderant causes, or that the majority renounced the Republican

Party when it was endorsed by rabid Germanists. They prefer to mark time, rather than march, so long as there is no discernible goal ahead.

It is not a noble preference, and statements to the contrary notwithstanding, we are not specially proud of it. In the meantime, we have begun to set our house in order. The hyphenates have been rebuked, the army and navy are being steadily built up, volunteers for military service have repaired to training centres, the Federalized Militia has had six months of camp life on the Mexican border. The Federal Bank Reserve Act has released capital from the control of 'Wall Street.' The Rural Credit Act makes it possible for farmers to borrow money from the Federal Banks at low rates of interest. The Child Labour Act has taken thousands of children under age from factories, and will henceforth guard all such against prolonged hours of toil. The report of a Joint Commission on Mexican Affairs, published on November 25, provides for a settlement which we trust will be lasting.

In closing this article, which may seem somewhat inconsistent, because the things it deals with are exceedingly complex, I venture to exhort my English brethren to continue to cultivate American friendship, and to aid us in our efforts to make the intercourse of the two peoples what it ought to be. Misunderstandings on our part are too many, but they are not confined to this side of the Atlantic, and some Britons ignore the fact that Mr. Wilson is hated by the Germans as much as he is misapprehended by many of the Allies. Mr. Lincoln had to endure a similar reproach, and any resemblance to Mr. Lincoln is a presumption in Mr. Wilson's favour. I am not his apologist, but I have tried to indicate, without prejudice, the course he has felt bound to take, and the appalling drawbacks against which he has striven. To say that it is not, at all points, the course others would have taken, is now impertinent and useless.

The war is by no means at an end, and the four years ahead of our Chief Magistrate may find him in an entirely different position. He has exacted assurances from Germany on submarine warfare which may or may not prove to be worthless. If they are found worthless, his determination has been announced beforehand, and all the world knows what his decision will be. He is in the saddle now, with a firmer seat than he had during his first term, and he speaks and acts as one charged with a significant mission, toward which he is being led by a Higher Power, albeit neither he nor we know what a day or an hour may bring forth. From my knowledge of the President, which, though not intimate, is perhaps sufficient, I believe he is as devoted a servant of truth, freedom, justice, right, and the general welfare of mankind as any living statesman. We who are solicitous that he shall receive your cordial approval whenever possible, are the men and women who have toiled for the unity of English-speaking races. We hold that, so far as we can perceive, the future of the Kingdom of God on earth is committed to their stewardship. Nor can we be persuaded that that stewardship is about to be withdrawn. In the name of my compatriots, I extend to the Church of John Wesley, who is the spiritual father of ten million American Methodists, and of thousands more who are found in other denominations, our respectful sympathy and the assurance of our support in any way which shall be devised by the American Government.

Since the above article left my hands President Wilson has issued a note which expressly disclaimed all connexion with the peace overtures of the Central Powers. Although the note plainly said that 'the President is not proposing peace,' it has been universally described as a peace note. It also said that the President 'is not even offering mediation.' Nevertheless, he was pictured, and by none more than by many Americans themselves, as a mediator who

was trying to pull the Kaiser's chestnuts out of the fire for the benefit of Prussian autocracy. Probably nothing else in this much-discussed document aroused more indignation, both in the United States and in Europe, than the paragraph in which the President was supposed to have said that both sides were fighting for the same thing. Nor can he blame those who misunderstood his official utterance. It was by no means clear to his Cabinet, and two further notes were issued by the Secretary of State, Mr. Lansing, to elucidate the meaning of the first. The manner of the President's intervention was unhappy: his language in certain paragraphs was liable to misconstruction, and left something to be desired in the way of clarity of expression. Supporters of the Allies were outraged by his cold and dispassionate treatment of a question which is, of all realities, the most terribly real to them just now. Yet when these objections to the spirit and the phrasing of the document are admitted and even sustained, it has had a supremely fortunate outcome. The Entente answer is the outstanding political and diplomatic event of the war; and now that that answer has been received and accepted as a definite and authoritative statement of the aims and objects of the Allies and of the terms upon which they are prepared to make peace, our sentiments of relief and thankfulness are tinged with a dash of surprise and resentment that the statesmen of the Entente had not deliberately sought to create the opportunity for themselves and not have waited on President Wilson's interference. Fortunately for the liberty and justice of mankind, there was sufficient wisdom and democratic instinct in London and Paris to seize an unpropitious circumstance and through it make an appeal to the judgement of all mankind. The result is a bloodless victory of overwhelming effect. The belligerents were given an equal chance, and the Allies won. They answered the vital interrogations of the President in an honest, straightforward, and conclusive

fashion. It was indeed a master-stroke of which Junker diplomacy is congenitally incapable. Had the entire procedure been previously determined for the benefit of European freedom and the exposure of Germany's clumsy duplicity, it could not have served these desirable ends more completely.

On this, the lasting outcome of what might have been a grave disaster, I prefer to dwell. Whatever just criticism of the President's note may be offered by the Allies in the cautious speech of diplomacy, they must at least credit him with having enabled them to improve an occasion which Germany had to thrust aside because her intentions are evil. Intelligent and impartial observers believe that not all of the objects of the war may be attainable. But their mere recital is evidence of a disposition to deal frankly with the world which is in striking contrast with the studied evasions and arrogant blasphemies resorted to by the Kaiser and his creatures.

In brief, Germany has been outwitted, and her false position demonstrated. She could have forestalled the Allies, because the diplomatic machinery which she dominates is easier to operate than the machinery at the disposal of the Entente. But the truth is not in her: she has 'the lie in the soul' which is the root of her offending, and now that the mask is torn off, our championship here is accelerated. Neutrals everywhere must perceive that she dare not state formally that she seeks conquest, craves vast political aggrandizement, contemplates the subjugation of hitherto free races, is resolved to fasten her fearful hegemony on a reluctant continent. We are now conscious with a *renewed consciousness* that the old demon is not yet whipped out of her, and that the peace which she hopes to inflict upon the world would carry into the future the wrongs, oppressions, and iniquities which made the actual war inevitable.

In the meantime she loses rather than gains by assail-

ing Belgium and by attempting to forecast the verdict of history regarding responsibility for the beginning of the tragedy. Though she flooded the United States with such fulminations for ten years to come, she would not obscure the fact that there would have been no war but for her unprecedented brutality and insolence. The Kaiser's proclamations were predicted here. They read as though he had obtained their main outlines from those American journals which considered the Teuton peace move as little more than a stratagem to brace up the fighting zeal of his subjects. Nothing is too thin to be believed by the millions to whom his bombastic exaggerations are as gospel, and who are trained to believe as they are to obey. But despite his maladroitness, I can assure the British people that the Entente was never more luminously righteous to American eyes than now. We should hail with delight the expulsion of the Turks from Europe; the reconstitution of national autonomy in Poland, the racial readjustment of the Austro-Hungarian Empire, and the enlargement of French territory in the Rhine provinces. These objects are virtuous in themselves and at all times. If they can be secured by the crushing of Prussian militarism as their one hideous foe, every lover of genuine Americanism and of mankind must needs rejoice.

S. PARKES CADMAN.

The situation has developed still further since Dr. Cadman wrote the last paragraphs. The United States has broken off diplomatic relations with Germany as a protest against her ruthless submarine campaign, and every day makes the position more acute.—EDITOR.

THE GREAT DREAD

MAN'S ATTITUDE TO GOD

TO most of us it has sometimes happened that God has delivered us from a Great Dread. Perhaps our own life, the life of a loved one—it may be a son at the front—has been in imminent danger. Perhaps some crushing catastrophe, financial or otherwise (I need not multiply instances) has threatened; but whatever the black shadow which hung over us, and from which we prayed in such anguish of soul to be delivered, God heard and answered our prayer, and the menace of death, danger, disaster, or catastrophe, to others or to ourselves, passed.

What has been the attitude of some of us when thus relieved, not only from a Great Dread, but also from the many serious, if smaller troubles, to be preserved from which we made earnest intercession? Was our first thought, our first act, then and there, humbly to kneel in adoration, love, and gratitude? I can speak only for myself, but what is true in my case is possibly too true of many of us. Has it not happened that, in the sudden revulsion of feeling which followed the relief, we ungratefully forgot God and the great things He had done for us? Perhaps, recalling the saying: 'How much they have cost us, the evils that never happened!' we remembered only to chide ourselves as bogey makers and self-torturers, and for distressing ourselves about what, after all, was never likely to be.

In our forgetfulness—once our prayer was answered—of God's part, in answering that prayer, it may well be we also forgot that to Him we owed, not only the answer, but the very impulse which caused us to pray. 'Man's spirit prays,' says Frederick Robertson, 'yet is it not the Spirit making intercession for us with groanings which

cannot be uttered?' The same thought was in the mind of Dr. Parker when he said, even more directly: 'It is God who prays!' And in the Rev. W. A. Cornaby's beautiful little book, *Let us Pray!* we read: 'When a bad man prays: "God, be merciful to me, a sinner!" when a good man prays: "God bless that one in his need!" he may think that his prayer is all his own, born in his own heart. It is born there, but God is the Father of all true prayer, even as (may we reverently say it?) God was the Father of that Holy Thing which Mary bore.' That we might be delivered from the danger by which we were threatened, God first moved us to prayer, and then caused our prayer to be granted. And we? We forgot Him to whom we owed both prayer and answer. If, as we read in Scripture, our Lord was 'wounded in the house of His friends,' surely by such ingratitude and forgetfulness as ours, it is possible to wound God in the hearts of His children?

For God cannot be indifferent to the feelings we entertain towards Him. He yearns infinitely more for the love, confidence, remembrance, and gratitude of His child—of every child of His, be that child you who read or I who write—than any human father or mother has yearned for a child's love since the world began. Even a human mother or father would feel something of heart-pang if the child, so dearly loved, forgot, in the hour of deliverance, the father or mother who had snatched the child from death or danger. If a mother, a father, had done no more than plan some great joy, some longed-for gift, there would surely be a sense of disappointment at heart if the child showed neither gladness nor gratitude.

Even we little denizens of a little world, a world which, among the million-millions which God controls, is as one speck of dust in a sun ray—its very world-history from its creation to its ending, to Him but as the passing of one second of time—even we, dependent upon Him as we are

for every breath we draw, even we have it in our power to make glad the heart of Omnipotent God. It is our love, trust, gratitude, which God craves, not for His sake but for ours; not that we may give anything to Him, but that He may, out of His great love, give more greatly to us. It is because God does all this and more for us, craving as I say to be accorded His creature's complete confidence and love, and receiving, too often, in return only indifference or ingratitude, that I am sometimes moved (I say it in all reverence) to pity, if that were possible, the Father Heart of the Universe.

'Every word looks guilty,' says R. L. Stevenson, 'when it is put in the dock,' and one admits that to use the word 'pity,' as applied to God, may have at first sight the appearance of want of reverence. In a literal sense, of course, no mortal dare entertain pity for the Omnipotent Judge and Creator. I have used the word only as meaning that since we are told that 'joy shall be in heaven over one sinner that repenteth,' it is not unreasonable to assume that there is sorrow in heaven at a sinner's continued persistence in sin. If that be so, there is surely sharper sorrow when one who has accepted and confessed Christ falls away like any worldling from his own profession, and forgets the Giver of all at the very moment when as a Christian he has greatest cause gratefully to remember and to adore? And if by this use of the word 'pity,' I can newly bring home to others and to myself the necessity for greater and more constant watchfulness against ingratitude which might well shame even a worldling, and so may indeed be said to sadden the heart of the Heavenly Father, the use of the word may perhaps be allowed. Moreover, if God permits you or me momentarily to entertain such a thought or such a feeling towards Himself as pity, it is only because pity is indirectly a road to love, and so may lead us nearer to Him. Pity, true pity, is not content merely to share another's sorrow. It will not rest till it

has discovered the cause of the sorrow, in order to remove it. Thereby and in that sense we become fellow workers with God; and so is it not possible, I ask, that God not only permitted the rising of the sense of pity, of which I have spoken, but Himself awoke in our hearts the sorrow and the shame which thereafter induced pity, at the thought that Love so great should be met with such a return?

For, when traced thus to its cause and source, we see that what we had thought to be pity for God, is in reality God's pity for us. He needs no pity of ours, but we, every day, every hour, stand in need of pity from Him; and, incredible almost as it seems, that pity is most ours when we least deserve it. Even the blindness and the blackness of our ingratitude, instead of alienating the Divine Love, are overruled by God to lead us back to Himself.

'Back to Himself,' I said, but not, if there be any worth or spark of self-respect in us, back to where we were before. If we are content merely to recognize and to accept the wonderful pity of God to us, in Christ—and to leave things there; to go again through the old soiled round of infinite mercy and love, met only by ingratitude; if we are so content, then insensibly, for there is no standing still in the Christian life, we shall sink back into a deeper slough of thankless apathy and unspirituality.

In writing thus of ingratitude, I am not confusing gratitude with love. To those who truly love, it is well-nigh impossible long to be ungrateful, but, where long-continued ingratitude is, there very positively, true love is not. The fact of our ingratitude is the weightiest witness to the lukewarmness of our love. If in the words of the familiar proverb, 'Gratitude is the least of virtues,' meaning thereby that to be grateful for loving acts done is so natural, normal, and human, as to call for no comment and occasion no surprise, then surely, ingratitude—according to the same proverb 'the worst of vices'—is peculiarly despicable and base? The veriest worldling, the man or woman

whom we least respect, does not always fall so low as to be incapable of gratitude; and while capability of gratitude remains—and gratitude is often another step towards love—there is always the possibility of winning man or woman or worldling back to worthier things. That gone, one of the most powerful of all levers for good in God's world is gone also. Ingratitude seems to me not only inhuman, but if I may coin such a word, unanimal. The dumb creation that companions or serves us, our horse or our dog, the very beasts of the field, are grateful to those who are good to them, and not seldom are loving and faithful to those who are not. Their dumb devotion should reproach and shame every one of us—most of all us Christians—out of the indifference and ingratitude of which I write.

That brings me to the purpose of this article. That purpose was not to employ myself in religious speculation, nor curiously to analyse some aspect of the spiritual life. Unless spiritual speculation and analysis be undertaken with a humble, reverent, and prayerful mind, they are often of as little worth as a schoolboy's experiments in chemistry; and indeed if undertaken merely in a curious spirit, perhaps in one of spiritual pride, may prove as dangerous. They are only of use and value, *when speculation resolves itself into a duty defined; when analysis yields, after all that is merely speculative has been dissolved away in the crucible of the soul, the primal 'element' or the pure gold grain of high resolve and determination towards a nobler life.*

Two facts stand out from the diagnosis or analysis which has been attempted—the immeasurable magnitude of God's pity for us, and the lukewarm gratitude, if not the too frequent forgetfulness, with which His loving benefits are received. Truly to love, is constantly to bear in remembrance. Do those of us who have dearly-loved ones at the front forget them for long? So far from forgetting, do we not treasure in our hearts the memory

of that last goodbye, that final, it may even be jesting or lightly spoken word—jesting and lightly spoken only for our sakes, and to help us to be as brave as they? And so far from ingratitude, do we not find one of our greatest joys in recalling and dwelling gratefully upon the smallest act—it may be no more than the pushing forward of a footstool, the placing of a warm wrap around a mother's or a sister's shoulders?—do we not gratefully recall every trivial if tenderly spoken word which seems to bear witness to the love of which we so long to be assured?

Are you, am I, equally loving and grateful to the God whose love to us is, when compared with the noblest, most self-sacrificing love we have known, as are the light, warmth, and life which stream to us from the glorious midday sun, to the cold reflection of that sun's face on the surface of the water? If we are not thus loving, all is not well, something is vitally wrong in our spiritual health and life.

The disease, our ingratitude, we have diagnosed. The remedy can be indicated in a word,—prayer. I have spoken of a Great Dread that at some time has overshadowed the life of most of us, and I said that it was God who first moved us to pray for deliverance, and God who then answered our prayer by delivering us. If I, who write, if you who read, are both of us conscious of our ingratitude, may it not be so with us because once again, God's voice is calling us to the prayer that He so desires to grant?—the prayer, in the answer to which lies the remedy for our spiritual ills, the prayer that we may *directly, deeply, intensely, and with our whole being, love Him*? That prayer seems to me to cover and include all our needs, spiritual and material, for wholly to love God is to seek first the Kingdom of God and His righteousness; and when we have so sought and found, we have Christ's own words that other things of which we have need, 'shall be added unto' us. I have a friend who elects to be known as a

Humanitarian, but says he is not a Christian. How any one can avow faith in humanity and reject Him in whom, and only in whom, humanity is seen in perfection, who has done more for humanity than all the men and women who ever lived, I am unable to understand; but that only by the way. More might be said, but this is not the place in which to say it. Speaking of this question of personal love to God, my friend said that what really mattered was to love one's fellows. I agreed that it mattered incalculably that one should love one's fellows, but I added that whereas I should be sorry to deny that it is possible to love one's fellows without loving God, it is impossible truly to love God without also, if only for the very reason that one does love God, loving one's fellows, His children, more greatly than any can love their fellows who do not love God. For that which we most love in our fellows is of God, and only in God is it, in full-orbed perfection, to be found.

It is well, as has been said, that 'we needs must love the highest when we see it,' but it is the highest only because it comes from God. Rightly speaking 'the highest' has never by human heart been apprehended. It may be the highest within our knowledge, the highest that our finite minds can estimate or grasp; but in God are heights as far beyond our conception of the highest as the heavens are far above the housetops of the home in which I write. And the marvel of marvels is that this Most High and Awful God has Himself, for our sakes, stooped to live our little life; and that your life, your love to Him, my life, my love to Him, are of no less grave and great moment to God than is the welfare of the vastest of the million-million universes or world systems that He created and controls.

You have stood and looked up to heaven on a winter's midnight, and for all the frozen stillness and silence, you have felt—since Satan and his hosts once essayed to assail the skies—as if the sleeping armies of God, camped out

on the plains of heaven, still waited, ready to spring to arms at the instant when Orion, belted and sworded, and silently sentinelling the heavens, should give the alarm. The magnitude, the might, and the immensity of it all appalled you. You realized how abject, how utterly insignificant, not only you, but the whole human race, and the world—a mere speck in space—on which you live, must seem in God's eyes. In some vague way, you thought of Him as 'up there,' a High and Awful Presence, brooding not only between earth and sky, but spanning infinite space and eternity.

Yet He was, at that moment, and every moment, nearer to the soul of you than were your own thoughts. In a sense, He is your own thought, since it was He who was pleading for your love. His is the impulse to pray, and for greater love, which you feel within. Once we realize, speaking literally, in the truest human sense, not now in a merely theological form of words, that God is nearer to each of us, and each of us is infinitely dearer to Him than we can ever be to wife, father, mother, sister, brother, friend, or child, our love will surely go out to Him newly and more greatly than ever before.

Perhaps a little child has come to our home, and we steal anxiously and on tip-toe at night, to see that all is well with her. Standing by the child's cot, and looking down on the baby eyelids, silken-fringed and closed like flower-petals in sleep, listening to the softly-intaken breath, noting the light and peaceful rise and fall of the scarcely-stirred coverlet, and marking the angel-innocence and purity of the little face, has it not happened to you and to me that some sense of awe, of a Holy Presence, has stolen over our souls, and that, instinctively, unconsciously perhaps, we have slipped to our knees beside the little cot in prayer? And rightly, for GOD was there. He was there because that little one, her angel-purity as yet unsoiled by earthly taint, came from Him; and because that angel-

purity of hers was but the reflection—faint by comparison as a glowworm's misted lamp of silver with the great moon that rides the sky—of the Awful and Infinite Purity of Him who inhabiteth eternity.

He was there because of the outwelling and yearning of His heart of Love towards that little one, and towards His children, the little one's parents. And knowing and realizing this, is it possible for us ever to think of Him, except with gratitude, love, and adoration for which we can find no words? Is it possible for us to see the lovely innocence of childhood; the still lovelier purity of sainted womanhood; to note the white evening star—that *shining*, not sounding Angelus of the heavens—calling by its radiance a crowded city to prayer, or setting, even upon reeking London slums, the seal of its own purity and peace; to mark the snowdrop, lifting—like a priest guarding the Sacrament which, for the consolation of the dying, he carries through littered streets—its white chalice, stainless and chaste, above the wintry mire;—is it possible for us to see and to think of these earthly symbols and emblems of purity without bowing our heads in adoration, gratitude, and love to the Fountain Head and Father-heart whence all that is eternally pure and lovely come?

Again, perhaps you have heard or read of some deed of sublime heroism, done, it may be, by one who is little more than a boy, with everything that life can give of joy and rapture before him, yet ready to forgo all, and to face death in a fearsome form, that others may live. Or you have read of older men, longing, till the very soul of them was sick, for the day when they should see wife and child again, yet going down, steadfast in courage and in discipline, with their ship. Or as happened last June off Jutland, cheering, as the sea sucked them down to death, the little craft which raced past the drowning men, that it might hurl itself upon a steel-clad Leviathan of the sea in

one last effort against an inhuman foe, the enemy of God, and Christ, and man.

Perhaps as you said almost brokenly, as many in our England did, 'Thus to die, thinking only in that last and drowning moment not of themselves, but of their gallant comrades, their country, and their great and most righteous Cause, is more than heroic, it is sublime, it is Godlike, surely!' And Godlike it seems to me, for from God, I believe, came the transcendent faith by which they were content to leave even their own souls' welfare in His hands; and, by their glorious example and readiness, in such a Cause, to meet death gladly—that they might nerve and hearten their comrades to a like duty, and, if need be, to a like death.

In face of such self-sacrifice and devotion as theirs, it seems to me that the very angels of heaven might stand awed and in worship—worship, not of mortals and mortal deed, but of the God in whose Image those mortals were made, the God who was the source and secret of their strength and heroism. 'The passionate need of worship—hero-worship, it has been called,' says Robertson of Brighton, 'is a primal, universal instinct of the heart. Christ is the answer to it.' Christ is indeed the answer to it, and, through Christ, God, whom Christ, and Christ only has revealed to us. Whether we read of soldier or of saint, of martyr at the stake or of Edith Cavell in Belgium, of nameless stretcher bearers in the trenches, of stainless Arthur or of knightly Galahad, of the doer of any deed of supreme self-sacrifice, or of magnificent heroism,—be the deed done in mean streets or in the day or field of battle,—ought we not to bow our souls in worship, gratitude, and love to Him in whom and in whom only, all that is worshipful and lovely of Self-Sacrifice, Self-Surrender, Honour, Love, Loyalty, and Purity abide!

And if we would put our worship into words, how can we better do so than in the majestic language of the Communion Service of our ancient Church?

'Therefore with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most High. Amen.'

Day and night, and as often as we may each day, we must then pray that God will pour into our hearts *direct, intense, and personal* love for Himself. Our need when threatened by a Great Dread was material; this our new need is purely spiritual, and so of vaster import. It is possible that just as the repentant publican cried out, 'God be merciful to me, a sinner!' so, in the first stress of our personal need, and under the realization of our ingratitude, we may cry out with him, 'Give *me*, O God, to love Thee more!' And if we so sincerely pray, daily and nightly and with increasing fervency, it may be that the first sign that our prayer is heard on high, and answered, will be that, even if unintentionally and unconsciously, we shall no longer pray 'Give *me*,' but 'Give *us*, give this family, this nation, the world, yea, to every creature that Thou hast made, to love the Lord their God with all their being, and all their soul, and all their might,—for then, indeed, shall Thy Kingdom come, and Thy Will be done on earth as it is in heaven.'

COULSON KERNAHAN.

THE CRIME OF SYLVESTER BONNARD.

A NATOLE FRANCE is the most popular writer in France to-day. If you would be put on good terms with books, and come to view a library as the most enviable sanctuary life can afford, if you would have the cream of joy in reading, I know no man better able to impart such notions and feelings than Anatole France. He was born in a book-shop down on the quay-side of the meandering Seine. He was brought up in the midst of second-hand book-shops where old books form part of the landscape. As Dickens has caught and embodied the spirit of old London, as Barry has given us the very marrow of the Scotch mind, as Kipling has got inside Tommy Atkins, so France has given us the atmosphere, the scenes, the innermost soul of Paris. His works are full of childhood memory, and there is gentleness, sadness, and tender compassion in all he has done. A lover of Christian legend and the life of the saints, yet as callous at times as Voltaire, a revolutionist yet a sceptic—strange paradox, a ‘dainty realist,’ a lover of beauty in all its forms from the face of a child to the follies of old age, a man with nought but emotional convictions, ironical, graceful with lambent wit, without religious hope or faith, without morals yet never harsh, with a spacious tolerance of life and all life holds, bubbling with mirth even when his rapier satire flashes and pierces the joints of the most armoured tradition the world holds. He has an affectionate contempt for mankind, kindness without conscience, as lazily indulgent and free from prejudice as man could well be, certainly not the man to school reformers or to inspire prophets, but for the indulgent mood when every guard is down, and one feels kindly towards life, when one packs away his exercise book of moral

maxims, he is a delicious joy. As you read you feel the author nudge your elbow, and in spite of everything you chuckle with innocuous naughtiness. 'You will find in my writing much sincerity, and indulgence, and some natural affection for the beautiful and good.'

I have chosen a book the best, the most pleasant, shall I say the least offensive to the most Puritan mind, France is not a Puritan (did I not say he loved the saints?)—*Sylvester Bonnard*. There are a few characters in literature like Pickwick, Becky Sharp, Sonia of Dostoeffsky, the Vicar of Wakefield, Hardy's Marty South, who are more alive, more lovable, to us than thousands of men and women we have met in the flesh, and who, though creations of art, give a greater hope and interest to our study of human nature than any actual friends and acquaintances. Bonnard is one such. He is the kind of man to remember when you are dull, or lonely, or vexed, or have been duped. He was never dull though a bachelor; he was never lonely, for he had a cat and his books; he was rarely vexed; and when he was infuriated he was in his own words more like a furious sheep; and he was always being duped as really good people must be; and the memory of this old man is like a ray of sunshine on a grey day, like the fragrance of a garden, like a candle in the room or a fire in the grate, warm, comforting, grateful. I warrant you will not read him without falling in love with him.

He is a bachelor who lives in the companionship of old manuscripts, and of a cat to whom on long winter nights he talks affectionately, intimately, learnedly, as the creature sits warming himself at the fire. He has a housekeeper, a practical-minded woman, who loves her master, but is despotic like all housekeepers, and treats all his learned habits as so many harmless follies, to be suffered usually, to be trenchantly condemned when their practice interrupts a meal or in any way affects the even course of a bachelor's household. Bonnard is really much afraid of her.

How kindly is this dear old man, how innocent of the wiles of the devil! He cannot go into a crowd without losing his watch, he cannot go among children without buying them fruit, he cannot come across a manuscript without losing his head, withal the very incarnation of kindness and sweet reasonableness. He has his own little love story—a sweet souvenir he turns tenderly over. A man who dreams his own dream of life as we all must, but dreams it in a library and prays when God shall take him it shall be a quick translation from before his beloved books. I cannot give a tenth part of the story. It is only a slender thread of incident upon which he strings the pearls of his art, full of the most exquisite touches, with graceful little pictures on every page making the tears start, tears that shine through a smile and break in rippling laughter, tears not bitter, hardly sad, the tears that flow at sight of innocent and frail beauty like the tears we nearly betray when we see wee children dancing around a maypole or playing at mothers. The story opens on a keen winter evening. Ice crystals shaped like fern leaves are sprouting on the window pane, a warm fire crackles in the grate of a study richly lined with books, and a dear old bachelor is sitting talking foolishly to his one companion, a cat, lying blinking on the hearthrug. The housekeeper who never showed people in, but rather threw them into the presence of her eccentric master, opened the door, and Bonnard sees a poor little man with a thin jacket covering a thin form bowing and smiling and stating that he is a traveller for books, and would like to display his small stock which he carries in a case. The first book he produces is a history. 'Very exact, sir,' he assures Bonnard. 'Ah,' says Bonnard, 'if it is a history then it will be tedious, for all historical books which contain no lies are tedious.' 'Well, well,' says the traveller, not discouraged, 'what about a love story,' and he produces a somewhat extravagant romance. 'No, no,' answers the bachelor, 'my age makes love stories of no use to me.'

'Well, here are guides to games : chess, draughts, whist.' 'I will buy them if you will teach my cat to play, for he is my sole companion of my evenings.' Then a book of jokes and puns. 'No, that will not do, I am satisfied with the poor jokes I unconsciously make in connexion with my scientific studies.' 'Then here is a key to dreams. You dream, sir, you must.' 'Yes,' answered Bonnard, brandishing a poker for emphasis, 'but those dreams and a thousand others, joyous and tragic, are all summed up in one, the dream of life. Is your yellow book able to give me the key to that ?'

The book of dreams was bought and presented to the practical-minded housekeeper as a little joke. She resented it, she said she had no time to dream in the day, and at night she was too tired to do anything but sleep a righteous sleep. 'I want no books,' she answers, 'and you, sir, have too many. Two books are sufficient for me, my Catholic Prayer Book and my cookery book.' The traveller was bowed out, and on inquiry from the housekeeper Bonnard learns that he is the husband of a poor girl living on the top floor under a leaky roof, and that she is just now giving birth to a child. Bonnard is at once all kindly interest. The housekeeper says she is a saucy girl with a pretty face, being in her judgement a curse of heaven, and worse ; she sings all day, though in evident extreme poverty. 'Take a bowl of soup to her at once, and the biggest Christmas log,' says the old man, and back he goes to his manuscripts. Then the story is told how the little man with the books dies, and the pretty widow with her only boy marries again and consoles herself. Bonnard, reading of a rare manuscript, chases off to Italy to see it. Fails, and hurries back to Paris, meeting on the way the woman he once offered simple kindness to. He did not recognize her, though she recognized him and played a joke on him by cheating him out of his coveted manuscript, only to send on his birthday an imitation log full of violets and the

manuscript hidden away in the modest leaves. Of course Therese had no good word for this woman with the coy look. 'That young woman,' answers Bonnard, 'has not ended well or ill yet. Wait until the term of her life is over before you judge her. She was very fond of her child, that I saw. For that mother's love, at least, she deserves credit.'

And when later in Italy they walked together, and she says to Bonnard, 'Do you think I am a wicked woman? my son knows that I am a good mother' (as they walked together in silence Bonnard saw she was softly crying). 'Madam,' he says, 'look at this soil which has been cracked and burned by five long months of fiery heat. A little white lily has sprung up from it.' And he pointed with a cane to the frail stalk tipped by a double blossom. 'Your heart, however arid it be, bears also its white lily, and that is reason enough why I do not believe that you are what you say, a wicked woman.' And as he gazes down at the tumbled mass of violets he communes with himself thus. 'I have passed by a gracious and lovely soul without knowing it. Bonnard, thou knowest how to decipher old texts, but thou dost not know how to read in the book of life; that giddy woman whom thou once believed to possess no more soul than a bird, has expended, in pure gratitude, more zeal and finer tact than thou didst show for anybody's sake. Right royally hath she repaid thee for the yule log.'

And here and there you get little chips of memory from childhood days. No man perhaps has written more of his youthful experience than Anatole. And with what artlessness and candour he writes! His first love affair is very serious. He fell in love with a doll in a shop window, with vermilion cheeks, and ungainly legs, and the fellow would drag his nurse by that shop and rub his nose against the window and sigh and dream over this doll. One day his uncle Victor, a blustering old campaigner of Napoleonic days, who said he fired the last shot at Waterloo, and who

is the first to speak and the last to leave off in conversation; who swore like a pagan, smoked like a beadle, and drank like a bellringer, who had great military dreams about this nephew of his, sure he would turn out well, passed this shop with the lad, and the lad could not resist, but urged the uncle to buy him that doll; and all the scorn of his soldier uncle was poured on his young woolly head—and for ever Bonnard renounced his first love.

He gives in the form of a dream his value of the imagination. He has been spending some time cataloguing in a friend's library, and being drowsy he nods with sleep, when suddenly he sees perched on a large old book, dangling her white legs, a fairy. 'A fairy? but you do not exist.' 'Monsieur Bonnard, you are nothing but an old pedant. I always suspected as much. The smallest little ragamuffin who goes along the road with his shirt tail sticking out through a hole in his pantaloons knows more about me than all the old spectacled fools in your institutes and academies. To know is nothing at all, to imagine is everything. Nothing exists except that which is imagined. I am imaginary, that is what it is to exist, I should think. I am dreamed of, and so I appear. Everything is only dream, and as nobody ever dreams about you, Bonnard, it is you who do not exist. I charm the world, I am everywhere, on a moonbeam in the trembling of a hidden spring, in the moving of leaves that murmur, in the white vapours that rise each morning from the hollow meadow, in the thickets of pink brier—everywhere I am seen and I am loved. There are sighs uttered, weird thrills of pleasure felt by those who follow the light print of my feet, as I make the dead leaves whisper. I make the little children smile, I give wit to the dullest-minded nurses, leaning over the cradles I play, I comfort, I lull to sleep, and you doubt whether I exist. Bonnard, your warm coat covers the hide of an ass.'

There is a ring of Stevenson or Barrie in that. There

is charm and great delicacy of feeling in all he writes. An old lady is sighing because she has found three grey threads in her hair. Let them come without regret. Time deals gently with those who take it gently. And when in some years more you will have a silvery fringe under your black fillet, you will be reclothed with a new beauty less vivid but more touching than the first, and you will find your husband admiring your grey tresses as much as he did that black curl which you gave him when about to be married, and which he preserves in a locket as a thing sacred.' Listen to this perfect appreciation of woman in her smile. 'I thought that such a woman ought to keep smiles like that simply as a reward for good actions and thus make everybody who knew her to do all the good of which they were capable.' You have in that French courtesy in its purest form, with a very pure appreciation of goodness. What fun lies under the coat of this grubbier among manuscripts, the salt of life, humour that gets us over so many difficult stiles, and makes us tolerant of such awkward people. 'What a lot of books you have, and have you read them all?' 'Alas I have, and that is just the reason I am so ignorant, for there is not a single one of those books which does not contradict some other book, so that by the time one has read them all, one does not know what to think about anything.' You can see him wink and nudge you as he pulls the leg of his own book-loving habit.

Jeanne is the daughter of the woman he loved, who forsook the book-worm for a banker. Jeanne is in the hands of a guardian who is cruel, and is being taught by a schoolmistress who walks without moving her legs and talks without moving her lips, and who comes into the room with the faint rustle of a dead leaf—a woman who knows nothing of the folly of the passions, who has only the wisdom of indifference. How can one resist virtue, says Bonnard, thinking of her? 'The people who have no weaknesses are terrible, there is no way of taking advantage of them.'

It is to her charge Jeanne is committed, and the crime of Bonnard is the abduction of this girl from these fiendish folk, nearly getting a few years' imprisonment for it. There is a dinner party arranged at Bonnard's house, and as the housekeeper is sick in bed, Jeanne does the cooking. 'Even at my age I had not been able to learn before that a chicken raw on one side and burned on the other was a funny thing. But Jeanne's bursts of laughter taught me that it was. That chicken caused us to say a thousand witty things, and I was enchanted that it had not been properly cooked. Jeanne put it back to roast again, then she broiled it, then she stewed it in butter. And every time it came back to the table it was much less appetizing and much more mirth-provoking than before. When we did eat it at last it had become a thing for which there is no name in any cookery book. The almond cake was extraordinary. It was brought to the table in the pan it never could have been got out of. I invited Jeanne to help us all to a piece, thinking that I was going to embarrass her, but she broke the pan and gave us all a fragment.'

So the book bubbles on; it must be read to be enjoyed. There is a bold and unorthodox charity running through it all. We sometimes meet these folk who seem to have set themselves the honourable task of just being kind, a delightful dame in the railway carriage who brings out her knitting, talks to everybody, and is anxious about everybody's comfort but her own. They are angels sent to minister strength to us on the iron road of life; that teach us that after all life is not ours to make money, to trick or rob or fight our fellows, but is ours to give to others in manifold ministries. The things people remember longest and prize most in us are these anonymous and innumerable kindnesses and delightful charities that come clad in the homespun of common things. I remember a very gifted minister who had a call to a very big and important pulpit, and thought long and seriously about taking it. An old minister wrote to him

from his death-bed and said, 'When you come to my age and to the bed that is your death-bed, the only things that will be worth remembering will be the affections of men and women you have won through life.' Some books you read change the whole flavour and appearance of life; they seem to introduce the domestic scene. They make life with all its perils and sorrows more like home, with comfortable fires playing on chimney and ceiling, with laughter and high talk and good tables. They make us feel that life after all is inexpressibly good, worth living, worth living well, cheerfully, honourably, and in kindly spirit.

This book has a gift of humour without a cutting shaft in it, a gift of courtesy making 'ordinary moments ornamental,' a gift of wise charity which brings us within measure of the mind of God, a calm philosophy with which to enrich life's outlook and make us good-humouredly contented with the meagre lot we cannot escape, quiet under discipline, and amused in the presence of the irksome and tedious, answering the silly foibles of human nature not with harsh criticism but with breezy laughter. These are the things which sweeten the wells of life, and indeed create springs refreshing to burst out in many a thirsty bit of country. In the parks, just where through the trees a break of beautiful country is revealed, you find a seat where you may rest and enjoy the pleasant view. This book of Bonnard is such a tarrying-place where tired, maybe, with life, you may recline and look out with pleasant astonishment before the beauty of things, and fall in love again with life and the business of living. I know no book save the great Book that will bring such heart's ease and such uplifting. It will add nothing, perhaps, to your robust creed, but it will make for belief in the ministry of kindness, the patience of hope, and the strength of a quiet mind.

A. E. WHITHAM.

THEOLOGICAL EDUCATION

IF the composite Church of Christ is the Light of the World, we may reasonably expect that those set apart from other work and cares that they may devote themselves to its pastorate will be the Light of the Church, that the pastors of the Flock of Christ will themselves walk in closer intercourse with Him, and thus in larger measure share the blessing of His guidance and presence. To fit them for the discharge of this responsibility is the purpose of Theological Colleges. The effectiveness of the training at these colleges is therefore a vital interest of the Church, and through it of our nation and the world. The experience of a long life spent in the pastorate, and of twenty years as a teacher at a theological college, prompts me to embody in this paper some results of this experience.

For effective work, we need a worthy goal kept clearly in view. We, therefore, ask, In what state of mind and heart do we wish our students to go from the college into pastoral work at home or abroad? To answer this question, we will take a moment's review of the theological history of the world.

A comparison of the Old Testament with all contemporary Gentile literature discloses in Israel a knowledge of, and personal intercourse with, One God, the Creator of Heaven and Earth and the righteous Judge of all men, far above that of any other ancient nation. A comparison of the Old Testament with the New, and of the narrow influence of Israel on the nations around in contrast to the world-wide spread of Christianity, reveals in Christ a religious impulse without parallel in any other religious teacher. This inference is raised to absolute certainty by the immense superiority to-day of the Christian nations, in spite of many defects, above all others.

In a review of the Christian centuries, our attention is arrested by a remarkable revival of religion in the sixteenth century, giving a wonderful religious impulse not only to those who welcomed the new light but also to the ancient communion of Western Christendom. On a narrower scale, but of immense importance to the Anglo-Saxon race and recognized by men of all Churches, we notice the Methodist Revival. The former revival was due to inward religious experiences of Luther and his companions, derived from careful study of the New Testament, which completely changed and widened their religious outlook, and armed them with a new power. The Methodist Revival was preceded by similar inward experiences derived from the same source and producing similar results. We notice also that the Wesleys were helped into this richer life and power by scholarly Lutherans and by reading or hearing read the writings of Luther. This links together these two remarkable religious movements.

All this is explained by a comparison of the letters of Paul to the Romans and the Galatians, also Acts xiii. 38, 39, where the characteristic doctrines of Luther and the Wesleys are traced to conspicuous statements by the greatest of the Apostles of Christ. It is further confirmed, in a document of altogether different authorship and modes of thought, by John iii. 15-18, xx. 31, also Acts xxvi. 16-18, where as elsewhere frequently similar teaching is traced to the lips of Christ. From all this, we infer with certainty that the far-reaching and life-giving results of the German Reformation and the Methodist Revival were due, in the Hand of God, to a rediscovery, after centuries of comparative disregard, of the central and essential teaching of Christ.

This historical fact, thus proved, indicates at the outset the correct method of theological research, viz.: a careful examination of the teaching of Christ, as recorded and expounded in the New Testament. This inference is valid

not only in the communions which sprang from the Methodist Revival but for all Churches. For the important lessons taught by the history of religious thought are the heritage of all Christians. These great doctrines are the strength of all religious teaching to-day in all Churches, and in all Churches they are more or less clearly understood. This is proved by Christian devotional literature, and especially by Christian psalmody.

In our search for the actual teaching of Christ, we turn at once to the **NEW TESTAMENT**, which contains all the earliest records and expositions of His teaching and of His life. To these Sacred Records we must direct our pupils. We shall thus lead them into the School of Christ, and bring them into immediate spiritual contact with this greatest of all teachers. These books will then become the primary source of our knowledge about God and the eternal realities, and about Christ and His relation to God and to us.

The New Testament was written, and has come down to us, in an ancient language known only through written documents. Fortunately, these last are very abundant and well preserved; and are quite sufficient to enable us to grasp, with fair certainty and accuracy, the ideas which the Sacred Writers intended their words to convey. But the distance in time and changed modes of thought present at first sight difficulties in tracing the writers' exact line of thought and especially of argument. On the other hand this difficulty is lessened by every hour of careful examination and thought.

Of these precious records, we have good translations into our own language, and the variety of these translations greatly helps the English reader. He will distinguish and hold fast to that in which they agree; and will suspend his judgement about points in which they differ. Their general substantial agreement, along with internal

evidence, will assure him that, so far as they agree, they reproduce the writer's own thoughts. On the other hand, no English rendering can convey the full sense of the Greek original. Every translation of an ancient book is a lens which absorbs and deflects, while it transmits, the light. To a devout student, the words, inflections, and phrases of the Greek Testament are full of spiritual meaning. Whatever else we teach theological students, we must do our very best to enable every one of them to hear the voice of the Apostles and Evangelists, re-echoing and expounding in their own language the words of Christ as they were understood and remembered by His earliest followers, the men who won for Him the homage of all succeeding ages.

Fortunately New Testament Greek is easy. Its vocabulary is small. Its inflections and syntax present no special difficulty. The student's familiarity with the English New Testament greatly helps him. But no English forms reproduce exactly the sense of the original. While carefully seeking the best equivalents for Greek words, inflexions, and phrases, he will remember that the best is imperfect: and, when compelled to give different English renderings for one Greek form, he must know the reason why. This careful comparison of an ancient and modern language is a most excellent mental discipline, of a kind new to most of our students. Their effort to render into English the Greek original, recognizing the defects of the best rendering, will give them a more accurate use of their own mother tongue. This is specially important to men whose success depends very much on their use of their own language.

The spiritual gain of a knowledge of N.T. Greek is still greater. For the words, inflexions, and phrases of the Greek Testament are the original and abiding avenues through which Christ's message to men has come down to our day. They are therefore sacred; and are full of life-giving significance. I have known men whose whole life

has been changed and raised by a more accurate grasp of the meaning of one Greek word. All the more important words claim careful and independent examination. The prepositions are specially important. Some of them stand in definite relation to the three Persons of the Godhead. So in 1 Cor. viii. 6 we read that 'all things' spring ultimately from the heart of 'God, the Father.' This is very poorly rendered in the R.V., by the words 'of whom are all things.' The real meaning of the preposition used here is given in 2 Cor. iv. 6, '*out of* darkness light shall shine,' and elsewhere. Very bad is the rendering of R.V. in 1 Cor. viii. 6, 'and we unto him.' The A.V. is better, giving in the margin, '*for* him,' with a suitable reference to Rom. xi. 36.

This closer contact with the exact thought of the writers of the New Testament, we are bound to put within reach of all our students. And it may wisely be made the one chief matter for their concentrated thought during their first year. Such concentrated thought on one primary topic is much better than the bewildering effect of many equally important subjects.

A collateral benefit of N.T. Greek is that it is the best possible introduction, for theological students, to the masterpieces of Greek classical literature. To what extent this can be taught in our colleges, the staff must judge. But, if there be a good grounding in N.T. Greek, the more advanced students can easily pass without help to other Greek writers. To such, I strongly recommend, as a first book of classical Greek, the *Nicomachean Ethics* of Aristotle. In language and modes of thought, it is much nearer to the letters of Paul than are the writings of Plato. I may also mention, as of great interest to a theologian, the *Moral Essays* of Plutarch.

All this implies that in every theological college there must be one teacher whose attention is concentrated on the teaching of New Testament Greek, perhaps helped by

a junior colleague. He must be carefully chosen as one who has given special attention to this great subject. No knowledge derived only from grammar and lexicon can fit a man to bring out the force and worth of the Greek original; but only close and maintained contact with the ancient documents.

Equally important to the above department of theological education is **SYSTEMATIC THEOLOGY**; which may be defined as an attempt to grasp as fully and accurately as we can whatever is known about the unseen and infinite realities which underlie human thought and life. To this second and higher branch, an intelligent study of the New Testament is absolutely needful. The one is the firm foundation of our knowledge of the teaching of Christ: the other is a superstructure resting securely upon it. Without this last, the foundation would not give us the shelter and spiritual home we need: without the former, the shelter would not stand securely amid the storm of theological controversy. They are therefore equally needful: and the latter is by far the more difficult. It will claim the concentrated attention of another teacher.

Rational faith can rest securely only on intelligible and decisive evidence. And our search for it must be in harmony with the nature of the available evidence. This evidence is most various. We find it in the visible and material world around us: and the more intimate our acquaintance with this, the clearer the evidence becomes. Other evidence is found in our own inner consciousness, in which the mind contemplates the processes of its own reasoning; and in our observation of the moral or immoral influence of these thoughts on our own inner and outer life. Further evidence is found in the social life of men and women around us, and of others recorded in the literature of other times and distant places. Of still greater importance is religious literature, in which we find recorded the

best thoughts of the greatest and best thinkers of many ages. In these writings, we come into close contact with minds far loftier than our own; and especially with one supreme Teacher, infinitely above all others, whose voice we hear and whose life and death we contemplate in Sacred Writings of unique value.

Unlike New Testament Greek, to all our students, even at their entrance to college, these sources of theological knowledge are more or less familiar. They have already pondered these great realities; and, we may hope, have reached definite convictions which they have tested and approved in their own experience. This beginning, so far as it is good, the teacher must not ignore; but must make it a starting point for further and more accurate research.

After a preliminary survey of evidence already familiar, with suitable developments and additions, the teacher will lead his pupils, by sure steps, into the school of Christ. To this, the one direct avenue of approach is the New Testament: and a rational entrance can be gained only by an examination of the evidence for the authorship of at least some of its books. For this is an essential element in the foundation of the Christian faith. The teacher will do well to begin with those N.T. books for which the evidence is the most abundant and decisive. For he must prove each point step by step; so that his pupils may have under their feet a firm pathway along which in days to come they may lead others. In other words Systematic Theology and Apologetics must go hand in hand; as in all other branches of knowledge.

The four undoubted Epistles of Paul, *viz.* those to the Romans, the Corinthians, and the Galatians, are the best introduction to the question of genuineness. For, of them, the evidence is more abundant, intelligible, and decisive than for any other ancient documents. It thus leads the young student to a firm rock on which he can stand securely

and survey intelligently the evidence for the authorship of the other books of the New Testament.

A result of this survey will be the discovery in the New Testament of three or four distinct types of theology. We have (1) the letters and recorded addresses of Paul; (2) the Synoptic Gospels, and especially Matthew; (3) the Fourth Gospel and First Epistle of John, which are evidently from the same hand; and (4) the Book of Revelation, which in many respects stands apart from the rest of the New Testament. From each of these books the student must build up for himself the writer's conception of Christ, of His claims, and of His message to men, as these were understood by each of these sacred writers. Such examination cannot be adequately done while at college. But the teacher may map out this line of study for guidance of his pupils in days to come: and may give proof of the profound harmony underlying these different types, sufficient to evoke in them rational conviction that the broad principles underlying them are correct reproductions of the actual teaching of Christ; and sufficient to stimulate further research, in this correct method, after leaving college.

He will thus give them a good model for all research, *viz.* first to collect all available evidence, then note points of similarity and difference, and then seek for the deeper harmony which underlies the differences. For whatever is true is in harmony with whatever else is true.

It is very undesirable to confuse a young student, in the early part of his course, by theological controversy. For he has not sufficient evidence to make a rational choice between conflicting opinions: and to jump to conclusions without sufficient evidence is a bad mental habit. To avoid this, it is best to confine our earlier theological teaching to those broad principles which are accepted by all Christian communities. These great truths are supported by overwhelming evidence found throughout the New Testament and verified by the pupil's own religious experience

and by the testimony of all the best men and women in all Churches. This evidence will evoke a rational certainty which will enable him to consider calmly other doctrines open to doubt.

Later on, the teacher must call attention to the most serious controversies which have divided opinion; of which the most important is that concerning the Deity of Christ, involving as it does totally different conceptions of His work and teaching. He will also discuss matters in which opinion has changed during the last century, *e.g.*, the Self-Emptying of the Son of God, and the Inspiration and Authority of the Bible.

The best teaching will, at the end of three years, leave only a very immature conception of the profound mysteries revealed by Christ. Consequently the teacher's aim must be to teach so much as will stimulate further research. It is scarcely too much to say that the real research will begin when, in the quiet solitude of his own room, amid active pastoral work, the young minister, will ponder and endeavour to expound to others whatever he has learnt about God and Christ and the Way of Life. For at college the multitude of topics claiming attention is not favourable to the concentrated solitary effort needful for a firm grasp of the deep things of God.

It is undesirable to appeal in proof of the truth of the Bible to any traditional dogmatic beliefs; except as confirmation of other absolutely decisive evidence. For this rational certainty is somewhat obscured by a preliminary appeal to modern authority. The Christian faith rests securely on abundant documentary evidence, which searching examination accepts as decisive, and which has been verified in the student's own experience. This inward verification is a most important element in the case. Apart from it, all other evidence lacks reality.

Various other matters are closely connected with Systematic Theology. Of these, the most important is CHURCH

HISTORY. For every Christian pastor needs the lessons taught by the nineteen Christian centuries. Moreover it will be an interesting relief from abstract theological doctrine. All that is needed at college is a good course of lectures on some epoch in Church History, *e.g.* on the age of the four earliest Councils, in A.D. 325-451; together with suggestions for pursuit of the subject in years to come. Great historical works, of which there are many, I have found to be a welcome and useful recreation. But this topic is so easy to follow that it need not occupy much time at college.

Another essential outflow of Systematic Theology is that known, more or less definitely, as **PHILOSOPHY**. This word is sometimes carelessly used as a comprehensive name for Mental and Moral Science, and perhaps Logic. The best definition of it, known to me, is that given by Herbert Spencer, whom Darwin calls 'our great philosopher,' in Part II, ch. I, of his *Synthetic Philosophy*. 'Philosophy seeks for wide and deep truths, as distinguished from the multitudinous detailed truths which the surfaces of things and actions present.' It is 'knowledge of the highest degree of generality.' His final judgement is that 'Knowledge of the lowest kind is *un-unified* knowledge; Science is *partially-unified* knowledge; Philosophy is completely *unified* knowledge.' He means that Philosophy is an attempt to find the supreme reality which underlies all thought and life; to correlate the various departments of knowledge, each to the others, and all to the ultimate underlying Unity.

This definition flows from the etymology of the Greek term *philosophy*, *love of wisdom*. For *wisdom*, in its higher forms, denotes knowledge of that which is best worth knowing. Such wisdom none can claim to have attained. But certainly Greeks, in the early morning of systematic thought, ventured to call themselves lovers of wisdom, or philosophers. And this title has been theirs ever since. We

shall do well to keep to this original significance of the word.

Rightly understood, Theology is a *Science*; for it rests ultimately on an orderly examination of matters which have come under our own observation. It is the highest *Philosophy*: for the Gospel of Christ has not only shown us from afar, but has brought us into personal contact with, this Supreme Reality. They who pursue it with all the means within their reach are the true philosophers. The Greeks admitted that their philosophy was of no practical good, for it left them poor. Ours has enriched us with infinite gain.

This being so, Philosophy is, not a department of knowledge, but an abiding attitude of mind and heart. It ought to be the attitude of every one who seeks to guide others; and especially of all teachers of theology. We notice also that all branches of Natural Science tend to overlap, *i.e.* to contribute one to another. And certainly they all contribute to theology. The place which this aspect of the matter should have in the theological classroom must be left to the skill and tact of the teacher. But it should have the constant attention of every theological tutor.

Another topic claiming a definite appointment on the college staff is the Hebrew OLD TESTAMENT. Though less needful than a knowledge of the language in which were recorded the words of Christ as remembered and expounded by His earliest disciples, the fact that these last were Jews, and were very familiar with the Old Testament, gives to the language in which it was originally written special importance, as moulding their use of the Greek language. Moreover, in the Old Testament we have a picture of the religious thought of the one small nation to which was given a special revelation of God, a needful preparation for the Gospel of Christ. The contrast between

the Old and New Testaments enables us to measure, as nothing else could, the influence of Christ on mankind. The Old Testament also sheds important light on the meaning of words, phrases, and modes of thought, in the New Testament. It therefore demands the best attention of all thoughtful men and women.

Fortunately this second language is not quite so essential to a theological student as is N.T. Greek. For the earlier revelation is less important than the supreme revelation given in Christ: and a very good acquaintance with it may be gained from the English Revised Version and its marginal notes. Its value may be illustrated by the word rendered *holy* or *sanctified*; words which can be understood, as used in the New Testament, only by their use in the Old. They had, to the Jews, always a definite reference to the Mosaic ritual, as may be at once learnt from an English concordance. This significance is very conspicuous, even in reference to the New Life in Christ, in Rom. xii. 1, xv. 16, 1 Pet. ii. 5, 9, etc.; and reveals its meaning as used by the earliest Christian teachers. It also makes the ritual a visible symbol of the New Life in Christ, thus giving to it abiding value.

Oversight of this relation to the ancient ritual has obscured in many modern devotional books the real meaning of the words *holy* and *sanctified*. They are sometimes taken as equivalent to salvation from all sin; or to a developed moral and religious character. Their real meaning, whether used of men, things, places, or times, is unreserved devotion to Deity. The sanctification which God claims and waits to impart is concisely stated in Rom. vi. 11, 19, 22: 'Reckon yourselves to be dead to sin, but living for God in Christ Jesus.' Sanctification is the unreserved devotion of all our powers and opportunities to work out His purposes of mercy. Of this positive consecration, escape from the bondage of sin is the negative counterpart.

Fortunately this meaning of the word *holy* may be

learnt from a careful use of the English Bible. For in most cases the one Hebrew word is rendered by the same English word. But there are cases where this is hidden in a marginal note, *e.g.* Gen. xxxviii. 21, Jer. li. 27, 28. Abandoned women were often devotees of an impure goddess. And Armenian and Median soldiers were foretold as chosen instruments of God's punishment of Babylon.

The N.T. phrase, *believe in* God and Christ, so frequent in the Gospel and First Epistle of John, a construction unknown in classical Greek, is explained by the Hebrew original of Gen. xv. 6, 1 Sam. xxvii. 12, and elsewhere. This last place asserts Achish's misplaced confidence that for life David would be his docile servant. This Hebrew phrase, bearing this meaning, was transferred into Greek by the N.T. writers to describe, *e.g.* in John iii. 15, 16, 18, 36, the intimate mental attitude of Christ's disciples towards Himself, *viz.* : implicit confidence. These examples, and many others, illustrate the value of the Old Testament to explain the meaning of the New.

It is much better for a student to have a reliable grasp of one ancient language, which must be Greek, than a looser knowledge of two. But it seems to me that every one who takes up Hebrew may obtain at college such rudimentary knowledge of it as will prompt him to learn more and will greatly help him in theological research. It is very desirable that such knowledge be put within reach of all who are likely to make use of it.

In addition to this elementary teaching in Hebrew, the tutor will probably have time to give to all the students valuable lectures on the English Old Testament. For the first year I suggest a survey of the historical narrative as found in Gen.—2 Kings, Ezra and Nehemiah, and here and there in some of the prophets, also 1 Maccabees; selecting perhaps some definite period for special examination. In a second year, the authorship of the Pentateuch, Isaiah, and Daniel might suitably be taken up: and in a third year,

the spiritual significance of selected books or portions of the Old Testament would prepare a way for effective use of them in the pulpit.

Another needful topic, which might be given to a fourth tutor, is all that belongs to PASTORAL THEOLOGY. This should include the practical lessons to be learnt from the Methodist Revival and the German Reformation; also the rise of the various forms of religion in England, and our correct attitude towards communions other than our own. With this should go practical suggestions touching the details of pastoral work at home and abroad. Provision should also be made for elocution.

Various other topics, which it is inexpedient to add to the otherwise sufficiently complicated college curriculum, should yet be forcefully mentioned with suggestions for their pursuit after leaving college. Of these, the most important is COMPARATIVE RELIGION. For this, a good beginning will have been made in the theology of the Old Testament. The Gentile religions are of little use till a clear conception has been gained of the distinguishing features of the Gospel of Christ as compared with the Old Testament. But enough should be said to prompt interest in Islam, Hinduism, and Buddhism, and to guide future investigation.

The above remarks are merely suggestions, needful to illustrate principles. One of these is the importance of concentrating attention on a few subjects rather than dispersing it over many. One topic grappled with is a far better mental discipline than a superficial knowledge of several. I have also called attention to the immense importance of New Testament Greek, both as a necessary aid to theology and as a first-rate means of mental culture. It compels us to notice in Greek cases and tenses the significance of a single letter, the various meanings of a word, and the root idea underlying them; also the special

theological significance underlying the words and phrases of the New Testament. It introduces men who are looking forward to the Christian pastorate into an inner chamber of the school of Christ, in which they may have closer mental and spiritual intercourse with the Great Teacher whose message they will carry to others less favoured than themselves.

Equally important is a correct theological method. This must be strictly scientific, *i.e.* in accordance with the principles of rational certainty. About these principles, the tutor will at first probably say nothing; but they will guide his own teaching, and thus make it an example to his pupils. He will begin, not with opinions, but with evidence either already known or within reach of his pupils' own observation and verification; and of this evidence he will endeavour to give an explanation which will win their intelligent respect. He will also begin with evidence concrete, near at hand, and abundant; and then lead his pupils by safe steps to matters further away and more profound. He will give the maximum of proof and the minimum of unproved assertion.

There should be abundant opportunity for asking questions; and the teacher should not be ashamed to postpone his answer, or to acknowledge that he cannot answer. For such reply, he has abundant excuse in the impenetrable mystery which at a short distance surrounds all human knowledge. But whatever he knows, he should say.

In all the more important subjects there should be a private examination at the close of each term. This involves much labour to the teacher; but is absolutely needful. For, without the stimulus of an examination, and a list of results, by some of the pupils very little will be learnt. Moreover the teacher must insist on careful, solitary study at some time between the lectures. This solitary study should be tested, at each succeeding lecture, by a short oral examination, *e.g.* by asking some one student a question about the foregoing lecture.

Already we have seen that it is both needless and inexpedient, with young students, to appeal to the authority of the Church in support of theological doctrine. But, when this decisive evidence has been duly set forth, its effect may be strengthened by the fact, easily demonstrated, that all the main doctrines of the Gospel have been accepted by an immense majority of Christians in all ages and nations and Churches. Error has come in chiefly by adding to, and thus obscuring, these primary doctrines.

It seems to me that, in nearly all cases, three years at college is sufficient. The better educated are quite able to continue their studies in the excellent school of actual pastoral work: the less educated are not likely to make good use of a fourth year. At the same time, we must do all we can to secure for our candidates a good general education before they come to a theological college. Where the full three years course is broken off, guidance should be given for continued study in pastoral work. In my own case, I received immense help, for my studies, from the late Dr. W. F. Moulton.

For successful teaching there must be able teachers, *i.e.* men not only closely familiar with the subjects taught, but with ability to put their knowledge before their pupils in intelligible and attractive form. This demands utmost care in the selection of teachers. Where the final election is made by the vote of a large assembly, this should be done only after nomination by a carefully chosen committee and a clear statement of the qualifications which prompted the nomination. Such nomination, thus supported, should not be set aside by the assembly except for very strong and clear reasons. Nothing in relation to our colleges is more important than the selection of teachers; and in nothing is there greater need for special divine guidance.

JOSEPH AGAR BEET.

IMAGINATION AND WILLIAM BLAKE

THAT William Blake himself had a 'divine imagination' no one will now doubt. It was weird, but it was rare, and took imperishable forms of beauty both in literature and art. Blake heralded the Romantic Movement. He held the inspiration and the secret of the Pre-Raphaelite movement and of the creative, imaginative art of the later Impressionists. He did much besides. His greatest service, however, was not the wonderful artistic work which he produced, wedding both art and poetry, as Wagner, poetry and music. It was not even the later influence of his achievements upon the Rossetti, Yeats, and Pater groups. It was his return to the pure imagination, and his steady vindication of its primacy. Imagination he never ceased to defend and to extol. As this fact is the key to so much that is obscure in his poetry and prose, especially in the prose of his neglected 'prophetical' writings, it is worthy of definite consideration.

THE VALUE OF IMAGINATION

The value of imagination to the individual and to society in the present and the future, as in all the past, can hardly be over-estimated. By it alone real art and true literature are created, and by imagination only can they be appreciated. The scientist can pursue his investigations to successful issues only by its exercise. Mere observation and experiment are dull, uninformative processes apart from it. It is a necessity for the envisaging of the whole suggested by the part or the result. By imagination alone are both laws and processes in nature divined, and theories conceived which explain or illuminate accumulations of fact and observation. Research leads to a blind alley without a

quick imagination. Human affairs, too, handled unimaginat-
atively, go grievously wrong.

Evil is wrought by want of thought
As well as want of heart.

that is, want of imagination. Imaginative sympathy is the preventive of social friction, or its cure, the secret of social service and progress. It is the only key to the mutual understanding of individuals, classes, and nations, the quality, above all, necessary for harmonious international relationships. Well might Wordsworth prize the unsullied imagination,

If thou be one whose heart the holy forms
Of young imagination have kept pure!

and Ruskin belaud it, in apparently extravagant terms, in *Modern Painters* and other works.

THE KEY TO THE 'PROPHETICAL' BOOKS

William Blake's 'Prophetical Books' are tough pieces of reading. Few are they who wrestle with them, and scarce any extort their whole secret. Los

Standing on Mam-Tor, looking over Europe and Asia
suffices for most readers, and Luvah, Urizen, Tharmas and Urthona, Enion and Enitharmon, together with Udan-Adan, Stoke-Newington and Hounslow, Skofeld and Kox, Allamanda, Golgonooza and Bowlahoola, with a hundred other symbolic names convince the undiscerning of Blake's madness. It has to be remembered that Blake, unlearned in the literature and terminology of mysticism, yet a pure mystic himself, had to invent his symbols. He did this, amusingly, from the persons and places he knew, and from his own strange fantasy. But keys and clues to his meaning have been discovered in recent years, which have vindicated Blake's sanity and revealed his profound wisdom.

Take the mystical books, *Jerusalem* and *Milton*. The key which unlocks their doors of mystery is the one word 'Imagination.' Both these obscure books are written in

its defence and praise, as against the isolated logical reason. Take that most hackneyed quotation from Blake :—

I will not cease from Mental Fight
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant Land.¹

Many mistake the word 'Jerusalem' for a religious or social symbol—a symbol of the Christian Church or of a new order of society. But Blake means by it 'the Imagination.' No doubt in a world in which 'Divine Imagination' flourished free, religion would prosper and a nobler social order would arrive. So far the common interpretation is correct. But it is a derivative meaning of the word, and not that which Blake assigned to the symbol.

In his address 'to Christians' in *Jerusalem*, Blake declares that 'Imagination' is the clue to his labyrinth.

I give you the end of a golden string,
Only wind it into a ball,
It will lead you in at Heaven's gate
Built in Jerusalem's wall.²

Heaven, that is, Ideal Beauty, Truth, and Goodness, is attained through the gate of the Imagination—that Unseen Order which is the only Real, and of which the visible is but a shadow. To Blake, 'The world of imagination is the world of eternity. This world is infinite and eternal, whereas the world of generation or vegetation is finite and temporal. There exist in that eternal world the permanent realities of everything which we see reflected in this vegetable glass of nature.'³ That is, of course, Platonic. With Blake 'vegetable' indicates that visible world which is but half alive, which lives on life's low levels. The value he attaches to imagination appears also from the following :—'I know of no other Christianity and of no other Gospel than the liberty of both body and mind to exercise the Divine Arts of Imagination, the real and eternal world of

¹ Preface to *Milton*, p. xix. Russell and MacLagan.

² *Jerusalem* (Russell and MacLagan), p. 92.

³ *Opinions*.

which this vegetable Universe is but a faint shadow. What are the gifts of the Gospel? Are they not all mental gifts? What is the joy of Heaven, but improvement in the things of the Spirit? Remember he who despises and mocks a mental gift in another, calling it pride and selfishness and sin, mocks Jesus, the Giver of every mental gift. Let every Christian, as much as in him lies, engage himself openly and publicly before all the World in some mental pursuit for the building up of Jerusalem.¹ For the Christian lives by imagination more than reason, without it faith is dead or dim. True faith 'lends its realizing light.' It is 'the evidence of things not seen,' and is vital to Christianity.

IMAGINATION AND THE INTELLECT

It is not that Blake is hostile to intellect. 'What is the Divine Spirit?' asks he. 'Is the Holy Ghost any other than an Intellectual Fountain?'² He is only against it when it works or attempts to work in isolation—when it neglects or scorns imagination. Blake was, in fact, in advance of his time, against the 'faculty' psychology, which divided the human personality or consciousness into self-contained cells, partitions, or activities—intellect, feeling, will. We know now that

All are needed by each one,
Nothing is good or fair alone.

To Blake then, as to all Europe now, the divorce of the intellect from the imagination, the instincts, and the emotions was unnatural and disastrous, the source of human error and woe, the calamity of calamities, 'the fall of man.' Only in their harmonious working are peace and true progress possible, and only by restoring to the imagination and the emotions their rightful supremacy is there hope for humanity. This latter demand is not a falling back again into the 'faculty' psychology, for Blake recognizes that Insight and Love are inoperative, or fatally defective, apart from intellect. Nevertheless, they are more vital to Man. 'Satan,'

¹ *Jerusalem*, p. 92.

² *Ibid.*

with Blake, is the isolated, usurping Reason—cold, cruel, egotistical, and erring. His own mission he declares in fine lines :

I rest not from my great task !
To open the External Worlds, to open the Immortal Eyes
Of Man inwards into the World of Thought, into Eternity
Ever expanding in the bosom of God, the Human Imagination.¹

BLAKE AND THE DEISTS

In Blake's day the Deists ruled supreme. 'Religion and Art had become empty formalities. Imagination was on the verge of extinction. The age was engrossed in the reconstruction of society upon a materialistic basis.' Blake revolted against this domination of the mere logical reason, against the so-called 'Illumination' of dry Rationalism which possessed Europe through Germany, just as the French philosopher, Bergson, to-day reacts against the Intellectualism of our time. Blake calls it

Abstract philosophy warring in enmity against the Imagination.²

He loathes 'the spectral, cloudy sails of abstraction,' of misleading generalizings, just as Mr. H. G. Wells has recently been filled with 'scepticism of the Instrument,' the scientific, classifying, logical method, which by its processes of the elimination of differences and of generalization steadily recedes from reality. The concrete distinctions which constitute individuals and realities are thus ignored and lost. Blake fears 'the deadly deep of *indefinite* Udan-Adan' as he calls abstraction. To him it meant 'Inspiration denied, genius forbidden.' It meant

Generalising Art and Science till Art and Science is lost.³

He regarded it as

Ignorance, to view a small portion and think that All,
And call it 'demonstration'—blind to all the simple rules of life.⁴

How seriously he resented the arrogance of Reason, the 'spectre, Satan' may be gathered from the following :

¹ *Jerusalem*, p. 2.

² *Ibid.*, p. 3.

³ *Ibid.*, p. 50.

⁴ *Ibid.*, p. 76.

The Spectre is the Reasoning Power in Man, and when separated
From Imagination, and clothing itself as in steel, in a Ratio
Of the things of Memory, it thence frames laws and moralities
To destroy Imagination, the divine body, by martyrdoms and wars.¹

He will have none of its abstractions, things of the emasculating intellect. He stands for 'Minute Particulars,' for individuals, for concrete realities, all the more because he is a mystic of 'imagination all compact.'

He who would be good to another, must do it in minute particulars, For Art and Science cannot exist but in minutely organized particulars And not in generalizing Demonstrations of the Rational power. The Infinite alone resides in definite and determined identity.²

Dr. James Ward, in *Naturalism and Agnosticism*, and Mr. H. G. Wells, in *Modern Utopia*, criticize Intellectualism and the so-called 'scientific' method as if for the first time. But Blake preceded them. He condemns 'the crucifying cruelties of demonstration,'³ and charges rationalists and deists thus:

They take the two contraries which are called qualities, with which
Every substance is clothed, they name them good and evil;
From them they make an Abstract, which is a negation,
Not only of the substance from which it is derived,
A murderer of its own body, but also a murderer
Of every Divine member: It is the Reasoning power.
An abstract objecting power, that negatives everything!
This is the Spectre of man! the holy reasoning power!
And in its holiness is closed the Abomination of Desolation.⁴

He passionately declares, in opposition to this, for freedom.

I must create a system, or be enslaved by another man's!
I will not reason or compare—my business is to create!

Blake himself had no fear of 'contraries,' of conflicting systems, of heresies, of contradictions and inconsistencies, of incompatibilities. Nature, the Universe, is full of them. Life is larger than logic. Life too is catholic. He will be no slave to memory, to the work of reproduction and comparison. Life is growth, novelty, creation. How modern Blake now reads and how valuable he is!

¹ *Jerusalem*, p. 90. ² *Ibid.*, p. 65. ³ *Ibid.*, p. 26. ⁴ *Ibid.*, p. 8.

Negations are not contraries—contraries mutually exist.
 But negations exist not—exceptions and objections and unbeliefs
 Exist not—nor shall they be organized for ever and ever;
 If thou separate from me, thou art a negation, a mere
 Reasoning and derogation from me.¹

He scorns the scalpel and the knife, the method of analysis
 and dismemberment as roads to reality and to the knowledge
 of life and the soul.

Why wilt thou number every little fibre of my soul,
 Spreading them out before the sun like stalks of flax to dry?
 The infant joy is beautiful, but its anatomy
 Horrible, ghast, and deadly—nought shalt thou find in it
 But dark despair and everlasting brooding melancholy.²

Surely a true anticipation of much of the nineteenth century,
 of the results of materialistic science, and of the pessimism
 which followed it. Blake justly feared the abuse of 'reason-
 ing,' which, 'like vast serpents infold around my limbs,
 bruising my minute articulations, destroying the delicate
 tendrils of life.' The 'loom of Locke' and 'the water-
 wheels of Newton' no longer 'revolve in harmony and
 peace.' In art and life, intellectualistic, materialistic
 philosophy and analytical physical science, divorced from
 imagination, attain autonomy and literally destroy true
 peace. In fearfully prophetic strains he sees it issue:

In war and howling, death and woe!
 The Rhine was red with human blood
 The Danube rolled a purple tide,
 On the Euphrates Satan stood
 And over Asia stretched his pride!³

Whatever the significance of the geographical symbols here
 used, the lines are startlingly and literally true of to-day.
 Rationalism and materialism, the lack of the religion of
 love and of all imaginative sympathy have indeed drenched
 in blood the great rivers of the earth, the Danube and the
 Rhine, the Euphrates and the Vistula, and have involved
 not only the continent of Europe but also those of Asia and
 Africa in 'war and howling, death and woe.'

¹ *Jerusalem*, p. 18.

² *Ibid.*, p. 24.

³ *Ibid.*, p. 29.

IMAGINATION AND SOCIAL WRONG

The cold intellect, working cruelly apart from love and imagination, works for man's social oppression and neglect.

They mock at the labourer's limbs! they mock at his starved children.
They buy his daughters that they may sell his sons;
They compel the poor to live upon a crust of bread, by soft, mild arts!
They reduce Man to want, then give with pomp and ceremony.
The praise of Jehovah is chaunted from lips of hunger and thirst!¹

Prophecy once more! History also! The modern social problem and our terrible modern wars are isolated reason's last results, men, 'the howling victims of Law!' The whole system of life, which, in the names of 'Reason' and 'Science' ignored love and imagination, was abhorrent to Blake.

All broad and general principles belong to Benevolence
Who protects minute particulars, every one in their own identity.²

Rationalism he charges with

A pretence of Art, a pretence of Liberty
To destroy Liberty, a pretence of Religion to destroy Religion.³

But he will not war against it, in its own manner, saying finely,

The soldier who fights for Truth calls his enemy his brother;
They fight and contend for life, and not for eternal death.⁴

Human personality and its freedom to create are vital to Blake. Their disregard by capitalists, theorists, and intellectualists generally distresses him.

Minute Particulars in slavery I behold among the brick-kilns
Disorganized, and there is Pharaoh in his iron court.⁵

Reason, divorced from imagination and love, led, not only to error, to false systems of life and art, but worse still, to active wrong. Selfishness—'enlightened self-interest'—in its historical ruinous forms was

the Great Self-Hood.

Satan, worshipped as God by the Mighty Ones of the earth.
Every universal form was become barren mountains of moral
Virtue, and every Minute Particular hardened into grains of sand;
And all the tenderness of the soul cast forth as filth and mire,
Among the winding places of deep contemplation intricate,
To where the Tower of London frowned dreadful over Jerusalem.⁶

¹ *Jerusalem*, p. 34.

² *Ibid.*, p. 49.

³ *Ibid.*

⁴ *Ibid.*, p. 49.

⁵ *Ibid.*, p. 110.

⁶ *Ibid.*, p. 37.

The 'Tower' here is the obvious symbol for the tyrannical Reason which arbitrarily imprisons the Imagination, and also for the organized systems of the intellect which enslave man, frowning on 'mercy, pity, peace,' on love and life, for that applied 'science' which frowns on 'sentiment' and sets up the servile State, regimenting man. But Blake declares indignantly that personalities are sacred things—and herein he is a good Christian. Because they are sacred they should be free.

Thine own Minute Particulars
Belong to God alone, and all thy little ones are holy,
They are of Faith, and not of Demonstration.¹

But

The Reasoning Spectre
Stands between the Vegetative Man, and his Immortal Imagination.²

That spectre leads to wrath and war,

Thunders of deadly war (the fever of the human soul).³

That way madness lies; peace and brotherhood can only come by a recognition of the regal rights of the human imagination,

Man is adjoined to Man by his emanative portion,
Who is Jerusalem in every individual man, and her
Shadow is Vala, builded by the reasoning power in Man.
O search and see; turn your eyes upward; open, thou world
Of Love and Harmony in Man, expand thy ever lovely gates.⁴

Love alone will save us, as religion, Christianity in particular, through Christ and Paul, has told us. That era of Love, already so long overdue! But Love and the Imagination are inseparable. Blake tells us that

Every two hundred years has a door to Eden.⁵

We know that the eighteenth century had, the century in which Blake, as well as Wesley, was born. He himself was its door-keeper then. The twentieth century has opened a door down to Hell, but as it is still in its first callow quarter, it may yet reveal a door to Eden—to the heaven of the imaginative life of true religion and love, true art and poetry. It surely must, for after all Christ is here, and where He is there is 'the Door.'

¹ *Jerusalem*, p. 36.

² *Ibid.*, p. 41.

³ *Ibid.*, p. 43.

⁴ *Ibid.*, p. 51.

⁵ *Ibid.*, p. 55.

THE IMAGINATION AND RELIGION

Blake maintained that true Christianity is only understood and enjoyed by the imagination and heart, and that therefore only the imaginative man could be a real Christian. This means, not that every imaginative man is a Christian, but that no one can realize in life and action the content of Christianity apart from imagination.

Addressing the Deists, he says,

'Man must and will have some religion; if he have not the religion of Jesus, he will have the religion of Satan. Every religion that preaches vengeance for sin is the religion of the enemy and the avenger, and not of the Forgiver of Sin. The religion of Jesus, forgiveness of sin, can never be the cause of a war or of a single martyrdom. Those who martyr others or who cause war are Deists and can never be forgivers of sin. The glory of Christianity is to conquer by forgiveness. All the destruction therefore in Christian Europe has arisen from Deism, which is natural religion.'¹

There is more in the above apposite to the present situation in Europe than meets the eye. It is indeed language prophetic. That Blake understood the inner meaning of Christianity is obvious. His penetrating imagination and pure heart perceived its essence. In language which might be modern, he declares:

If God dieth not for Man or giveth not Himself
Eternally for Man, Man could not exist, for Man is Love
As God is Love. Every kindness to another is a little death
In the Divine Image, nor can Man exist but by Brotherhood.²

And in another place in his *Jerusalem* is the following essentially Christian line:

Are not religion and politics the same thing? Brotherhood is Religion.³

The Methodist movement was contemporaneous with Blake. It is not often noticed that he was sympathetic towards it, especially in relation to the scornful Deists of his day. He saw that it stood for Imagination, because it stood for Love,

¹ *Jerusalem*, p. 59.

² *Ibid.*, p. 118.

³ p. 66.

Faith, Enthusiasm, Eternity. He says, regarding it, 'Voltaire, Rousseau, Gibbon, Hume charge the spiritually religious with hypocrisy! But how a monk, or a Methodist either, can be a hypocrite I cannot conceive. Foote, in calling Whitefield hypocrite, was himself one, for Whitefield pretended not to be holier than others, but confessed his sins before all the world. Rousseau thought men good by nature—he found them evil and found no friend. Friendship cannot exist without forgiveness of sins continually.'¹

Blake also refers in his *Milton* to John Wesley—Westley as he calls him, after the old alternative spelling of the name—and calls Whitefield and Wesley 'the two witnesses.'

No faith in all the earth—the Book of God is trodden underfoot!
He sent His two servants, Whitefield and Westley. Were they prophets,
Or were they idiots or madmen? Shew us miracles!
Can you have greater miracles than these? Men who devote
Their whole life and comfort to entire scorn and injury and death!²

The religion of the heart, of inwardness, of experience attracted Blake, himself a transparently good man.

The Four-fold Gate

Towards Beulah is to the South: Fenelon, Guion, Teresa,
Whitefield and Hervey guard that Gate, with all the gentle souls
Who guide the great Wine-Press of Love.³

Blake therefore stood by spiritual religion. He approved of spiritual experience as preferable to the mere intellectualizing of the things of the soul, reducing them to systems, dogmas, mere orthodoxies in conflict with heresies. The imagination not the intellect should be dominant in religion, '[the heart is the true theologian.]'

IMAGINATION REGNANT

We cannot conclude better than by giving two fine extracts from Blake's *Milton* and *Jerusalem*, both of which sum up and set forth his sense of the regnancy of the human imagination as the revealer of Reality.

¹ *Jerusalem*, pp. 59, 60.

² *Milton*, p. 19.

³ *Jerusalem*, p. 88.

The Imagination is not a state—it is human existence itself !
 Affection or Love becomes a state when divided from Imagination.
 The Memory is a state always, and the Reason is a state
 Created to be annihilated, and a new ratio created.
 Whatever can be created can be annihilated. Form cannot !
 The Oak is cut down by the Axe, the Lamb falls by the Knife,
 But their Forms eternal exist, for ever ! Amen ! Hallelujah !¹

This gives the philosophy of Blake in a few lines and reminds us of Wordsworth's final Duddon sonnet ;

The form remains, the function never dies.

The other passage is still more instructive and remarkable. 'Go to these fiends of righteousness' (the Deists) he cries :

Tell them to obey their Humanities, and not pretend holiness,
 When they are murderers !
 Go tell them that the worship of God is honouring His gifts
 In other men, and loving the greatest men best, each according
 To his genius, which is the Holy Ghost in man. There is no other
 God than that God who is the intellectual fountain of Humanity.
 He who envies or calumniates, which is murder and cruelty,
 Murders the Holy One. . . .
 I have tried to make friends by corporeal gifts, but have only
 Made enemies. I have never made friends but by spiritual gifts ;
 By severe contentions of friendships and burning fires of thought.
 He who would see Divinity must see Him in His children,
 One first, in friendship and love ; then a Divine family, and in the midst
 Jesus will appear. So he who wishes to see a Vision, a perfect whole,
 Must see it in its minute particulars—organized, and not as thou,
 O fiend of Righteousness, pretendest ! Thine is a disorganized
 And snowy cloud, brooder of tempests and destructive war. . . .
 You accumulate minute particulars, and murder by analysing, that you
 May take the aggregate—and you call the aggregate Moral Law,
 And you call that swelled and bloated form a minute particular—
 But general forms have their vitality in particulars, and every
 Particular is a man, a Divine member of the Divine Jesus.²

In these final words we find contained Blake's stimulating doctrine of the primacy of the human imagination—a doctrine entirely relevant to the needs of the time, in view of the devastating use of the isolated intellect by Germany, and by Intellectualists everywhere.

S. E. KEEBLE.

¹ *Milton*, pp. 51-52.

² *Jerusalem*, p. 113.

THE FUTURE OF ENGLISH EDUCATION

IT is now a commonplace that every department of public activity is undergoing a re-valuation. In the lurid light of an unparalleled war, time-honoured institutions are being subjected to a close scrutiny. The foundations of commerce, religion, and education are being investigated, and their superstructures overhauled. Are there weaknesses that can be removed? Are the principles which have hitherto guided their development proved at length to be unsound? Are we the victims of an unwholesome tradition? Are our methods adequate to the results we seek to gain? Are the dogmas by which our commercial, our religious and educational thinking has hitherto been moulded outworn or at least obsolescent?

These are vital questions which no serious-minded patriot can evade. For the rising generation the problems which they suggest are likely very soon to become acute. Our children and the young survivors of this deadly conflict have claims on the future which no citizen ought to ignore. The preparation, mental and spiritual, that is to equip them to take their place in the world which is now being re-shaped, is of sacred moment. Hence no apology is required for an attempt to sketch some of the principles and ideas upon which the future of English education is to be based.

In the first place, we may express the hope that the underlying motive of reform shall not be the pre-supposition that there will be war in the future, and that the practice of education must be chiefly determined by that certainty. The Germans, equally with ourselves, are concerned with the best developments for the future, and invariably, as might be expected, take war for granted. Their aim is so

to reform educational method as to make the best possible men for fighting purposes. One can only trust that a wiser aim shall be ours, and that we shall rather seek to shape education in such a way as to make war impossible. It may be mere fanciful idealism, but we are inclined to think that a nation so educated will not fail in the hour of crisis, if war should suddenly arise. The English people, in spite of the obvious shortcomings of their educational system, have shown up well in this struggle. After the first mood of facile optimism had passed, the nation clearly grasped the situation, and made the supreme effort of its history. Future historians will agree that this is rather the outcome of the best self or soul of Britain which only required a great occasion to reveal itself. They are not likely to assign the natural re-awakening as a whole to the methods we have hitherto adopted in the moral and intellectual training of our youth. They will rather note the exhibition of a national genius or spirit which is capable of incalculable good in the welfare of the race if the proper measures are taken to develop it. We have, then, to educate England not with a view to future military glory, but in order that we as a people may take our proper share in the uplifting of the race. Our task is to prepare the future generation mentally, morally, and physically to endure all tests of its powers—war among others: but not only war—and to take its place, noble as well as useful, in the development of the family of nations.

The suggestion of reform is sometimes accompanied by a disregard of our actual achievements which almost amounts to ingratitude. Let us not fall into the error of wholesale condemnation of the existing system. The nation owes a debt of gratitude to the teachers of all generations who with the utmost devotion to high ideals have played their part in the intellectual advance of the English people, often without a corresponding recognition on the part of the public of their faithful services and with a proverbially

meagre payment for them. The apathy of the nation in regard to the education of its children is revealed in many directions: in none more eloquently than in the position assigned to the schoolmaster. Scotland indeed has never made this mistake, as the influence of the 'dominie' in Scots community life as well as in literature abundantly shows. Happily there are signs that the English valuation of one of the noblest professions is steadily rising, and whatever changes the future may bring with it, one is inevitable: we shall demand for all teachers, elementary and secondary, the best intellectual equipment and culture available, and shall make the profession an attraction to our young people by providing remuneration in payment and retiring allowances adequate to their high office.

It is, then, not in a spirit of reckless disregard of the past but rather with a desire to complete the incomplete, and to abolish the defective, that reform in education is to be undertaken. It is not change for the sake of change—not blind change—but reform from the highest of motives. And what is this motive? We dismiss at once the idea that such reform is to be based on the fear of Germany, on the love of Germany, or on the unthinking imitation of Germany. It is not to be inaugurated under the impression that we may lose our proud place in the polity of nations unless we attain a larger efficiency. The efficiency of all classes is indeed an element of the highest ideal, but it is not the whole of it. We may make efficiency synonymous with the worship of success or material prosperity or power, as the Germans have done. They have said, 'train the nation to the highest efficiency with a view to the world-domination which is due to us.' But they have forgotten that the education of the child is not on the same plane as the invention of a perfectly-working machine. They have overlooked the truth that the education of a child is the education of a spiritual being, a complex of will, desire, and emotion. They have ignored the fact that

no amount of efficiency, with resulting cleverness of brain or hand or body, can compensate for a defective morality. If the fruit of German educational efficiency is to be seen in the atrocities Germany has perpetrated in this war, posterity will with one voice commend those who hesitate to follow her methods of scientific efficiency in the education of her sons. It is clear that we are fighting against a highly efficient foe that seeks to be a world-power at the cost of all that makes life worth living. Generosity, compassion, love are not the products of a will that has been trained in the school where the survival of the fittest is recognized as the only law of life; they are the products of a character which has been moulded by the belief that the world is not a place where it is our business to get rich if we can, or to save our own souls regardless of our neighbour's, or to make our empire the most powerful in the world, but a sphere of useful and happy activity, a sphere whose real life is not temporal but eternal, because it looks beyond itself to a highest good or absolute order of beauty to which each individual being may give his own contribution according to the measure of his ability.

As we look backward over the ranges of English history, we light upon the renaissance of the Elizabethan age, when the country throbbed from end to end with a new intellectual life. That was the age of the grammar schools and their distinguished founders, like Lyons, Wykeham, and Colet—the age when the great Universities were the homes of the people—the age when education was not valued from a sense of its expediency, but from a sense of its inherent grandeur and a clear perception of the worth of the human soul. The nineteenth century brought to us a similar intellectual awakening under the impulse given by scientific progress and our new knowledge of the resources of nature and our control over them. But who can say that the changes in our educational system from 1870 onwards have been due to a real conviction on the part of the public of the

value of mental training as an intellectual and moral discipline essential to the making of man? Have not the successive Education Acts been largely the shuttlecocks of contending political parties? Have they not been passed rather to minister to the prestige of a Government in power and to the discomfiture of its opponents? Was Free Education solely due to consideration of the welfare of the people, or was it 'a sop to the Labour party'? To such questions the answers may be various; but the war will have at least one beneficent result if it causes the nation no longer to regard education from the standpoint of financial, economic, or political expediency, but as a sacred trust or duty based on the conviction that 'education covers all life.'

Take, first of all, the case of secondary education—the education given in our higher grade and public schools—and the Universities. We are justly proud of the type of high-minded self-reliance and governing capacity which they produce. The fault both of the public schools and the Universities is that they tend to make the type too uniform and do not provide sufficient play to individuality. But there are other defects, such as those recently pointed out by the Head Master of King Edward's School, Birmingham¹—weakness in acquiring a good command of foreign languages due partly to defective teaching and the constitutional shyness of the English schoolboy, 'who is quite unreasonably afraid of making a fool of himself in any other language but his own,' the appalling ignorance of our own language and literature, and the perils of excessive specialization. We produce good science men who are hopelessly uncultivated, quite innocent of the glories of art and literature, and good 'scholars' who know nothing of the material universe, and to whom physics in its most elementary forms is a dismal bore. Such persons are, of

¹ See *Education, English and German*. An address by R. C. Gilson, M.A.

course, educational freaks. There are studies proper to schools and specialized courses suitable to Universities which are not clearly enough distinguished in the curricula of either. In other words, specialization may start too soon, with the result that school education becomes narrow and circumscribed. The attempt to eliminate the humanities from secondary education has received fresh impetus from the excessive reverence for German methods and German science induced by the war. Not a few educational experts insist that Latin and Greek should vanish permanently from the secondary curriculum, and the time hitherto devoted to the study of Homer and Virgil should be consecrated to chemistry and other useful sciences. With a united voice they exclaim, 'Down with Horace and Virgil! Give us aniline dyes.' 'Away with Sophocles and Plato: "tanks" are the things of the future!' It is sufficient to note that even the most obscurantist classical man admits the necessity of 'the modern side,' and rejoices in its superior popularity as an improvement on the narrow regime of the public schools of a previous generation; but to maintain that all Latin and Greek should cease is as absurd as to assert that mathematics should disappear and give way to test-tubes! As Mr. H. G. Abel¹ properly says, 'We want classics to have a "place in the sun," though not in the German sense that we want all the sun.'

These are, however, minor defects in the secondary system capable of easy remedy: the most serious is to be found in the fact that while the road is open from the elementary school to the University, so few tread therein. The advantages of the higher education still belong only to the few—to the well-to-do classes, or to those of superior ability and cultivated intelligence. This consideration inevitably leads to the vital point—the question of elementary education. As Prof. Sadler said in a recent speech at Manchester:

¹ See 'A Plea for the Humanities' in a recent issue of the *Manchester Guardian*.

'The welfare of secondary and also of university education, regarded from the national standpoint, depends on the welfare of elementary education.' All critics will agree with him here.

In dealing with the crux of elementary education, let us be fair and acknowledge the real advances that have been made in the broadening and brightening of the child's mental world, and in the care of its physique. It is not the type or staple of elementary education that calls for criticism. None can deny that as a preparation for education the system has many excellences and has commended itself to the judgement of most experts as an admirably-planned start on the road to life. The root weakness is that it is only a start. Ninety per cent. of our young people get no education after the age of 14. 'One of our defects,' says Lord Haldane, 'is that we do not go to the boy in the last year of his stay in an elementary school, and ascertain what he wishes to do and train him accordingly.' We suffer, according to the same critic, from want of experts, and take few steps to produce them. There are not enough chemists to go round. There are only 1,500 trained chemists in this country. On the other hand, four German firms employ a thousand trained chemists between them. What can chemists do for us? This for one thing: experts calculate that by proper means we could produce the whole of the motor power now used for one-third of the coal now consumed in doing so.

One quotes this opinion gladly—the more gladly indeed because of the plea for the humanities just put forward—as an example of what the nation can do to counteract what has been well called 'the manufacture of inefficiency.' Has not the time arrived for arresting our waste of talent? In England, out of 2,750,000 children between 12 and 16 only 1,100,000 get any further education after 13; of the remaining 1,650,000 the great bulk are educated for a very short time, mostly in elementary schools. Only 250,000

go to secondary schools, and the majority of them only remain there for a short period.

The first step is immediately to insist on compulsory full-time attendance without any exemption for every boy and girl up to the age of fifteen.¹ Any outside employment during these years shall be declared illegal. The longer period will enable greater attention to be paid to the physical well-being of the child by regular medical supervision and treatment, by proper provision of playgrounds, baths, gymnasiums, as well as sports, drill, and the like with a supply of boots, clothing, and food for all children inadequately furnished with these. Here also of course arises the problem of the neglectful and apathetic parent. Something more might be done, by 'parents' meetings,' 'open days,' 'school concerts,' and the like to secure the co-operation and interest of parents. Much smaller classes with the greater opportunity of studying individuals should be the rule; and subjects so arranged and modified as to give full play to healthy, free, and spontaneous development of the child's personality.

In the case of the abler children—not only the 'geniuses' and the children of the upper class—there must be secondary schooling up to the age of eighteen. In the case of those who are inferior in ability, education must still go on. Employment must be strictly limited to permit at least 20 or 30 hours a week for education which shall not be merely technological but shall include physical exercise, reading of the best literature, poetry, geography, history, economics, mechanics, modern science, gardening, arts and crafts, &c. These subjects will be determined by the future career as well as the proclivities and 'bent' of the child. Moreover, there is much to be said for the adoption of the Swiss system of military training for the youth of England as a moral as well as physical discipline. Indeed

¹ See *Great Britain after the War*, by Sidney Webb and Arnold Freeman (Geo. Allen), to which I am indebted in this and succeeding paragraphs.

it is less the education of the child in the popular sense than the formation of character that is to be aimed at. By such methods the production of the 'hooligan' will be checked, if not prevented. There will be discipline, and the cultivation of healthy tastes and tone, at a critical period of life. There will be no descent to blind alley occupations, no swelling of the ranks of unskilled labour, no drift from an unwholesome home and grinding toil to the streets and the picture palace.¹ Larger aims and ambitions will be aroused: and a new outlook upon life, its possibilities and issues, will be cultivated.

This is a great ideal, but the practical British mind is at once assailed by doubts concerning the financial aspect of such a reconstruction. It is evident that maintenance scholarships will have to be multiplied, greater inducements in the way of payment given to teachers, and larger expenditure on buildings and equipment. How will it be met? The answer is: the State will not find the way difficult if it has the will, or rather if the people have the will; we are cheerfully expending millions per day on a great war, believing that the whole of civilization depends on our making the sacrifice. Further sacrifices will be demanded of the nation if it is to maintain its proud position as the home of liberty and progress. The withdrawal of child labour from industry will cause some dislocation; but once more the war has shown us how to face a shortage of labour all over the country in many occupations; and the necessary readjustment can be carried through if public opinion is on the side of educational reconstruction. Perhaps once more woman will rise to the occasion, and fill some of the gaps in our industrial system, at least during the earlier stages of the revolution.

Thus we must begin at the bottom and work upwards. Every large community should have its University, and

¹ See the argument in *Boy Life and Labour*, by Arnold Freeman (King & Son).

instead of 20,000 students all told in our English Universities new and old, the number should be multiplied tenfold. State endowment should be given to facilitate specialized study in such Universities (*e.g.* as Sheffield specializes in metallurgy), but generally speaking the town University should become a centre of moral and intellectual light and enrichment in the locality. The function of the Universities of the future must largely be to stimulate research in science and in every branch of learning.

To sum up, the times call for the abolition of the distinction between elementary and secondary education, for the raising of the standard of teaching and the multiplication of experts on the lines laid down by the modern psychology of child-life, and for the admission of the whole community without exception to the benefits of education. This is not merely a national but a religious duty. The spheres of education and religion inevitably overlap and merge into each other. To the Churches and Sunday Schools and other agencies is committed the task of salving the moral flotsam and jetsam that drifts aimlessly on the sea of life; and it is an almost impossible task that is laid on them. No doubt moral failure and degeneration will remain; but its sources and causes will be largely diminished by the discipline and mental activity of an education which will be the privilege not of a small minority but of all. Every serious thinker will, therefore, commend the reforms roughly sketched above, not merely on the ground that the intellect of the nation will be broadened by their adoption, but also because they will tend to quicken morality and to create the 'vision' without which the people perish.

It was one of the old historians, Froissart, who condemned us as a nation that took its pleasures sadly. That is a foible not wholly discreditable to our people; but the Continental estimate of us as 'a nation of shopkeepers'—that is, as a nation concerned chiefly with commercial and material gain—is still being repeated (*e.g.* in German

reviews and magazines), and not without reason. We are most of us Philistines, ignorant of art, insensible to the glories of an incomparable literature, haters of poetry and readers only of second-rate and melodramatic fiction. An Oxford Extension lecturer calculates that out of seven millions of Londoners only about 40,000 are really interested in Shakespeare's plays and go to see them acted. The rest are represented by the lady who after seeing *King Lear* remarked, 'What a curious family those Lears are !' Many of us have been reading Mr. E. F. Benson's school story, *David Blaize*; which tells how the hero's preparatory school head read one day to the boys Keats' 'Ode to a Nightingale,' and how the poem permanently influenced David's imagination. One wonders how many of the thousands of the readers of that novel had ever heard of the poem, or felt the least inclination to turn to it and listen to the imperishable music of 'magic casements opening on the foam of perilous seas in faery lands forlorn.' Mr. E. Clodd in his recent *Memories* records how Grant Allen in one of his novels remarked that Browning was splendid for the nerves. A day or two afterwards a sufferer wrote, 'You mention Browning being splendid for nerves. Is there such a thing ? Could you give me the address to obtain ? I am a dreadful sufferer of nervousness.'

Perhaps such examples serve to remind us that in any reconstruction there will still remain the education of the adults of both sexes. Half the community will always have 'finished' their education, such as it is. The phrase is significant. How can we ever think of education as finished when in so many cases it never has begun ? The mature community must be provided for by voluntary organizations. Commercial enterprise gives us theatres, picture-palaces, music-halls ; but churches, trade unions, education authorities can all do something for the culture of those who are 'producers of the nation's wealth, guardians of the nation's children and governors of the nation's

destiny.' Entertainment is only one department, and, as that always pays, we can safely leave it to commercial enterprise. But the 'organization of leisure,' affording opportunities for reading and study, and providing reference libraries and museums, art galleries and public gardens, public lectures and literary societies is never to be neglected. If one could only tabulate the cases of working people who without any educational advantage have utilized church guilds, lecture societies, public libraries, &c., and received thereby intellectual illumination and stimulus, it would amaze us. Latent genius, as that splendid institution the Workers' Educational Association has found out, is frequently revealed by co-operative study, in which groups of students, engaged in daily toil, unite to make a study of a given subject. The cult of the penny dreadful, the trashy novelette, and the picture-palace in the ranks of English youth of both sexes has a narcotic effect on the mind which reveals itself in the narrow intellectual vision of thousands of our workers. In innumerable cases, the reaction of hard toil often finds an outlet in degrading and exciting self-indulgence and in coarse amusements. The desire for better things has never been awakened: hence the desperate efforts of social reformers and clergy appear too often to be a vain beating of the air.

It is not claimed that educational reconstruction is a panacea for all our social ills; but at least it will render the problem of social peace and progress less desperate. An uneducated democracy is liable to become the dupe of Press lords, of agitators and political wire-pullers. We have given the people the right to vote. Our next business is to endue them with the power to vote. The future relation of labour and capital, the adjustment of social disputes, the creation of new conditions of life, and many other perplexing questions await us at the close of the war. We have the gift of freedom: but freedom can only live in a people intelligent, self-

reliant, and capable of thinking and deciding for themselves. In the last resort, we shall keep our empire if we are worthy of it. We have to see to it that Germany, if conquered, shall not lead her conqueror captive. The triumph of the German ideal will mean a dull and metallic universe. We desire neither the German spirit nor the German methods in politics, education, and social organization. We have discovered that we have a soul, a genius of our own. Let us shape out our own destiny. 'Minerva,' says a recent writer in the *Nation*,¹ basing his conclusion on these premisses, 'has emerged from her covering darkness and she stands at the cross roads. Either she may be led on as a serf to the Teutonic goal of material prosperity, symbolized by the mailed fist with a bank-note crackling, or else she may renew, queen-like, her identity with Athene, and guide us into the paths of broad wisdom, versatility in excellence.' We do not want to produce automata, slaves of an iron system without vision or initiative, but men and women who, recognizing that freedom is not only a right but a responsibility, vow themselves to be servants of the Good, lovers of the Beautiful, and followers of the True.

R. MARTIN POPE.

¹ See Vol. XIX. No. 24, p. 719 f.

THE DOCTRINE OF THE HOLY SPIRIT FOR PRESENT THOUGHT AND LIFE

(1) **T**HERE is a strong expectation and a deep desire widely spread to-day, that we may look for, as we need, a religious revival. It is felt that the Christian Churches will fail to draw from the present calamity the religious good it may yield, if there be no spiritual quickening ; and that only by such renewal of life can they be made fit for the great tasks which await them in the new era, on which the nations will enter when the peace, so ardently desired, comes. A religious revival is admitted to be the work of the Holy Spirit, and accordingly the doctrine of the Holy Spirit has a present interest. Not only in relation to religious revival is the doctrine of present interest. Among many devout persons, estranged from the positive doctrines of the Christian Churches, there is strongly felt the attraction to mysticism ; the doctrine of the Spirit leads our thought to the inner life of the Christian, and can meet the craving which seeks satisfaction in mysticism. Among thinkers emphasis has been thrown on the divine attribute of immanence ; and in the doctrine of the Spirit there is an affirmation and interpretation of the immanence of God, which is religious and moral, and does not tend, as some expositions of this divine attribute do, towards pantheism. Although the war with the estrangements of the nations from one another which it has brought has arrested the promising movement towards Christian unity, yet it is an aspiration which the Christian heart cannot abandon ; and the way to union is not only the cultivation of the spirit of unity, but the recognition of the vital unity of all Christians in the one life-giving Spirit of God. For

these reasons a discussion of the doctrine of the Spirit would now seem opportune.

(2) It is imperative at the outset to determine the method of treatment; it should not be dogmatic, but historical. (i) To start with the formulae of the ecclesiastical dogma of the Trinity, and to force the exposition into these moulds is to court failure. We must go to the classic literature of the religious life, the Holy Scriptures, and these we must interpret historically, that is, not from the standpoint of later theological developments, but from the point of view of the personal experiences of the speaker or writer whose teaching we are trying to understand. While we are coming more and more to recognize that all doctrine is the interpretation of experience, this close connexion is more obvious here than anywhere else, for the Christian experience is the work of the Spirit of God; and the nature of the Spirit we can learn only from the operations of the Spirit in the heart. (ii) While there are common elements in Christian experience, yet there are also differences of type. The unity is not a uniformity; and different types of experience bring before us different aspects of the Spirit's presence and power. The attempt to lay down certain general propositions about the Spirit as the common teaching of the whole of the New Testament, or even of the whole Bible proceeds on a wrong method, because not adapted to the distinctive character of the subject dealt with. We must recognize, as Paul does, the diversities of gifts of the same Spirit (1 Cor. xii. 4); and in our exposition preserve the variety. A treatment that avoids vague abstractions, and keeps close to the concrete realities of different types of Christian life is most accordant with the method of the Spirit Himself in His working.

(3) Not only is there a common life in the Spirit for all believers, but the interpretation of this common experience by the writers of the New Testament has a common basis in the teaching of the Old Testament; (i) The doctrine

of the Trinity is not to be found in the Old Testament, as dogmatic theologians in times past tried with great ingenuity to show ; and the historical reality of the Incarnation is the foundation on which the Christian conception of the Godhead rests. But there are conceptions in the Old Testament that are foreshadowings of the truth taught in the New. As our Christology must take account of the Messianic hope of the Old Testament, and of such conceptions as Wisdom, our doctrine of the Spirit must do justice to the teaching about the Spirit of God in the Old Testament. There is no such personification or personalizing of the Spirit as of the Wisdom of God, but there is a distinct representation of the function of the Spirit. To put as briefly as possible what the Old Testament teaches, the Spirit of God is the activity of God in nature and man, creative, vitalizing, invigorating, regenerative, perfective. The revelation of God is by the agency of the Spirit of God in the inspiration of the bearers of that revelation. (ii) If the importation of our modern terms may be allowed for the sake of making the conception more intelligible to our ways of thinking, the Spirit represents God's immanence, an active and effective presence in the world and the soul. The Spirit of God is not distinguished from God, still less separated from Him ; but is God in this relation. It is in the prophetic consciousness that the experience of the presence and operation of the Spirit is fullest and most distinct and certain ; but this consciousness at its best falls short of the Christian's sense of God's indwelling, since he knows God as revealed in Christ. If Christ has made so great a difference, we must first consider how the Spirit of God is related to Christ.

I

(1) We are not concerned with the relations of the persons of the Godhead to one another, about which there has been much bold and vain speculation, but with the

historical reality of the relation of the Spirit of God to Christ as presented to us in the Holy Scriptures ; (i) His conception is by the coming of the Holy Ghost as the power of the Most High upon His mother (Luke i. 35). What this means appears to be, that it was by a creative act of God, of which she was receptive, and to which she was responsive, that the human personality came to be, in whom the Word of God became flesh (John i. 14). Human faith accepted divine grace (Luke i. 38) ; thus was He linked with the working of the Spirit of God in the succession of the believers and saints of the old covenant. As Mary's hymn of praise shows, this experience was marked by the spiritual exaltation which as we shall afterwards see has so often been the sign of the Spirit's presence and power in the Church. We may say that thus was provided for Him a spiritual environment even in His mother's womb ; and surely the same gracious influences affected His childhood and youth.

(ii) His Baptism was His Pentecost (Mark i. 10, 11). However the outward sign is to be explained, about the spiritual reality there need be no doubt. There came to Him the certainty of His vocation, and the approval by the Father of His self-dedication to that vocation as well as the possession of the enthusiasm and energy necessary for the discharge of the tasks that awaited Him. It has been reasonably assumed that He then also was endowed, or at least became aware that He was endowed, with the power to work miracles ; for the temptations that followed are concerned with the use to which that power should be put. Jesus Himself ascribes His casting out of devils to the Spirit of God (Matthew xii. 28), and solemnly warns His enemies that in ascribing His acts to Satan they are in danger of committing the unpardonable sin against the Holy Ghost (v. 32). His insistence on faith as the condition of His cures indicates, however, that the Spirit is not to be conceived as some quasi-physical force residing in Him, but as God's activity through Him in response to

His own exercise of faith, sometimes, if not always, expressed in prayer (John xi. 41).

(2) This consciousness of the Spirit's presence and power was in Him also accompanied by a spiritual exaltation. (i) Mark records that after the Baptism 'straightway the Spirit driveth Him forth into the wilderness' (i. 12); and this mood made Him insensible to bodily needs. When the ecstasy passed, the temptations came upon Him. Luke records that 'Jesus returned in the power of the Spirit into Galilee' (iv. 14); and doubtless it was this spiritual exaltation that invested His words with authority (v. 32). There are two interesting illustrations of the impression He made. His mother and brethren saw not a spiritual exaltation, but a morbid excitement, and said, 'He is beside Himself' (Mark iii. 21). His disciples after the cleansing of the Temple were reminded by His bearing of the words, 'the zeal of thine house shall eat me up' (John ii. 17). It is such consuming zeal that breathes in His own words: 'My meat is to do the will of Him that sent Me, and to accomplish His work' (iv. 34). In Christ, then, enthusiasm and energy were the outward signs of the Spirit's presence and power. Such quickening and strengthening of the personality is the necessary consequence of the consciousness of such an immanent activity of God. (ii) A rendering of the A.V. which is altered in the R.V. ascribes the certainty of His revelation of God to the intensity of His inspiration by God. 'He whom God hath sent speaketh the words of God. For God giveth not the Spirit by measure unto Him' (iii. 34). Even if this be not the correct rendering, we must recognize the statement as true. He spake for God by God in Him. The more correct rendering of the last clause: 'for He (that is the Son) giveth not the Spirit by measure' asserts that the revelation of the Father by the Son inspires men without any limit. Just as His certainty of God was communicable to others, so was His enthusiasm and energy

for God ; may we not in this connexion even use the word contagious ?

(iii) Although the interpretation of the clause 'according to the spirit of holiness,' in Romans i. 4 is doubtful, and *spirit* may be used to describe His divine, as *flesh* describes His human nature, yet it is just possible that Paul may ascribe Christ's holiness to the Spirit of God in Him. Less probable is it that the writer of the Epistle to the Hebrews in speaking of Christ as through the eternal Spirit offering Himself (ix. 14) is referring to the Holy Spirit as distinct from the spirit of Christ, even although the use of the article, which is absent from the original Greek, and the capital S in the R.V. suggest this interpretation. Such a reference cannot, however, be entirely excluded. What the Spirit was to do, and did, for Christ above and beyond His divine nature as Son of God, is one of those mysteries of the nature of the Godhead which theologians have speculated about in vain. Gratefully we confess that in the Incarnation the Son of God became so like unto His brethren that it was by His consciousness of the presence and power of the Spirit of God that He was filled with enthusiasm and energy to fulfil His vocation.

(3) So far the relation of the Spirit to Christ, except as regards the completeness and constancy of possession by Him, does not differ essentially from the representations of the Spirit's presence and power in the prophetic consciousness, nor yet from the experiences which through faith in Him the Christian may expect to attain. But in the Fourth Gospel there are scattered utterances which connect the work of the Spirit very closely, even indissolubly, with the work of Christ as its continuation and completion, and to these passages we must now address ourselves to lay the foundations on which the Apostolic doctrine is a superstructure. (i) Because He could no longer be Himself with His disciples as their Counsellor and Helper, He prayed, and by prayer He assured His disciples that He

had won for them another Companion to teach and aid (*ἄλλον παράκλητον*). Though really present in the disciples, this other Paraclete will not be seen by the world as Christ Himself has been seen, and yet in Him Christ unseen will be present (xiv. 16-20). He will be both the Spirit of truth and the Holy Spirit. Truth will be the means He will use, and the holiness of the disciples the end of His carrying on the work of Christ. He will continue the revelation of God in Christ, for He will be sent in Christ's name. While as Teacher He will recall Christ's teaching, He will add to it whatever the disciples may need (verse 26). As the disciples bear witness of Christ to the world, the Spirit will confirm this witness (xv. 26, 27). (ii) The Spirit, Jesus taught, could not come till He had gone. On the one hand as long as His outward presence was with the disciples, they depended on it; only when deprived of it would they turn inwardly for the enlightening and quickening of which they felt the need. On the other hand the mature Christian experience, the life in the Spirit, needed as its basis the completed revelation and redemption in Christ's death and rising again. Christ in outward companionship could not be so much to them, nor do so much for them as He would in inward communion through the Spirit, after the saving work was done. No less as regards the world than as regards the disciples, the Spirit's work could be done only when Christ's work would be finished. The rejection of Christ was the exposure of the world's sin; the righteousness God approves and rewards was exhibited in the Ascension of Christ; the victory of Christ over Satan in His Crucifixion and Resurrection was the judgement of the world. Only when Christ's work was thus done could the Spirit bring home to the world that in Christ sin was both judged and forgiven, a condemnation pronounced and a salvation offered (xvi. 7-15). (iii) What must be emphasized is that both as regards the world and the disciples, the Spirit's work is dependent on the

work of Christ. It is no new revelation that is offered, but the recall, the interpretation, and the development of the revelation in Christ only in so far as the disciples were not able to receive from the lips of Christ Himself all He had to impart to them. The Spirit does not supersede the work of Christ; He does not continue the work of Christ in the sense that Christ ceases to work, and the Spirit takes His place, but the work of Christ Himself is continued in the Spirit's work under the new conditions outward and inward constituted in the relation of God and man by the death and resurrection of Christ. This we shall see more clearly as we pass from the promise to the fulfilment.

II

(1) According to the Synoptists, Jesus promised His disciples that, when in times of persecution they were making their defence, the Spirit of their Father would speak in them (Matthew x. 20), and after His Resurrection He commanded them to remain in Jerusalem until they should be endued with power from on high (Luke xxiv. 49, cf. Acts i. verses 4 and 8). John, however, represented Jesus as Himself breathing upon His disciples in the Upper Room, and bidding them receive the Holy Ghost (xx. 22). If we are not justified in regarding this act as a symbolic prophecy of Pentecost, then we must assume that the ten received by anticipation the gift that was conferred on the whole community at Pentecost. (i) In dealing with the record of Pentecost we must at once set aside a misunderstanding either of Luke himself, or of the older sources he used. The gift of tongues there spoken of is not to be regarded as the capacity for speaking foreign languages, but as Paul's distinct reference shows (1 Cor. xiv. 2), ecstatic utterances, inarticulate cries in a state of spiritual exaltation, not intelligible unless interpreted. There is no evidence that such a gift as talking a foreign language was ever needed or used by any of the apostles. The multitude

that came together, consisting of Jews and proselytes, would all understand Greek, the *lingua franca* of the Jews beyond the borders of Palestine. While it is possible that some of the sounds uttered in such an ecstatic mood might seem to some of the hearers to reproduce words familiar to them, in the state of excitement which doubtless spread from the disciples to the multitude would each man be able to pick out of the confusion of sounds the words of his own language, assuming that so many different languages were actually represented? (ii) Apart from the outward signs of sound and sight, what we have in this experience of the Church is what has been since witnessed in many a religious revival, a mood of spiritual exaltation, which could not express itself in ordinary speech, but found vent in inarticulate utterances, such as are not uncommon under great excitement. That mood, however, was not momentary. It left the primitive Christians community possessed by a *holy enthusiasm*, for so Dr. Bartlet suggests that we should in Acts understand the phrase *holy ghost* when without the article (see *Acts*, p. 386); and as a new motive is also a new power in the realm of the soul, the holy enthusiasm was also holy energy. Certainty, confidence, courage, constancy in witness and work, in suffering as in labour, were the proofs of this inward change. Heat and work are both forms of energy in the physical realm; there are many processes as in the fusing and moulding of metals, or in compounding chemicals that require a certain temperature; water must be heated to boiling-point to produce the steam that drives the engine. All these may serve as physical analogies of spiritual reality. The religious life must be enthusiastic to be energetic; the emotions must be quickened that the will may be strengthened. We do not suspect and despise steam because it may sometimes be blown off without doing any work; and so we must not disregard the need and the function of emotion in the religious life because it is sometimes seen in vain excitement. The

disciples and the community generally had not been without the inward influence of the Spirit of God before Pentecost. The Spirit of God was no stranger to, but at home in the hearts of all who in faith in any measure had received the truth and grace of Jesus Christ. What happened at Pentecost was what happened to Jesus Himself at the Baptism. His followers then became fully conscious of the presence and power of God with them in the Spirit of God; they knew themselves to be facing their tasks in the world not alone, but with God, enlightened by His wisdom, strengthened by His power. In the realm of the soul an influence or endowment is enhanced as it is recognized; to be conscious here is to increase the good that is possessed. God does not become immanent in nature as man first of all at Pentecost; but at Pentecost there came to the Christian community the full and clear sense of its possessing God in His Spirit.

(2) We are not to think of Pentecost as 'a bolt from the blue,' unprepared for by anything that went before. We do not make the reality of God in His Spirit present and active in believers less supernatural by recognizing the process in the disciples by which they became fully conscious of all that in Christ was theirs. Pentecost followed the Resurrection, and the Resurrection interpreted the Crucifixion. Without the completed work of revelation and redemption, the new experience of the Church of this intimate relation in direct dependence on and abundant endowment by God as indwelling and inworking Spirit would have been impossible. But it may be asked, Why did Pentecost not at once follow the Resurrection, why the days of waiting in prayer for the power from on high? Is the answer not obvious? Even although the appearances of Jesus convinced the disciples that He was risen indeed, it needed time for the certainty of the Risen Saviour and Lord to take full possession of their mind and heart. They had inwardly to realize what was the meaning, aim, and

worth of the reality assured by many infallible proofs. It was when they had recovered from the shock to their faith of His death, when they had become fully assured that He was risen, when they saw the Cross in the new light of the conquered Grave, when they discovered what He was and did as their Saviour and Lord, that this mood of spiritual exaltation came upon them, that they were filled with holy enthusiasm and holy energy.

(3) Many of the features of Pentecost are those of religious revival; and we may, therefore, regard the experience of the primitive Christian community as typical of the conditions under which the life of the Christian Church may be renewed. I have heard God importuned to send another Pentecost; the petition is false in one sense, true in another. The revelation of God and the redemption of man in Christ, on which the experience of Pentecost was consequent, are to-day as real as ever. The presence and power of the Spirit of God is as available for faith as ever. God has not withdrawn any of His gifts; He cannot add to what He has given. If the petition for another Pentecost does not recognize this changeless reality, it is false. It can be true only in the sense that the consciousness of the Church may be enlightened and quickened to realize afresh with holy enthusiasm and holy energy the divine reality it possesses, but so often fails to use freely and to enjoy fully. God does not need to be moved to give; He is still giving what once He gave. Men need to be moved to feel their want of, to cherish the wish for, and to give a welcome to, what God waits to bestow. The Church is not straitened in God, it is straitened only in itself. Because it desires and expects so little, it receives little; for in the inner life it is an unchanging law that grace is gained only according to the faith exercised.

(4) God's action in answering prayer is not arbitrary; if He seems to withhold what is asked for, even if it be with importunity, it is because the conditions for receiving His

gift have not been fulfilled. As the speeches of Peter after Pentecost show, the apostles had not only been praying, they had also been thinking, making their own the meaning of the death and rising again of Jesus. The story of most of the revivals shows that they arise when some fresh aspect of the Gospel has been discovered, or some old aspect has been recovered with freshness of thought and feeling. Nothing is so foolish and futile as the depreciation of thought in religion. At the Reformation the truth that justification is by faith alone was recovered, and came to many as fresh truth. At the Evangelical Revival men rejoiced to find that it was not presumptuous in them to be assured of their salvation if they believed in Christ; the assurance brought a fresh life to them. The evangelizing movement with which the name of James Morison is linked lifted up a theological banner with the new device, the three universalities, God's love, Christ's death, the Spirit's working for all. We cannot force a revival; we can make ready for it by seeking to discover what fresh argument to the reason, appeal to the conscience of men to-day, the Gospel can make, what aspect of it would come with such freshness as to arrest interest, and quicken thought and life. We may find our answer if we turn to the reality described in the phrase: 'the communion of the Holy Ghost.'

III

(1) How often is the apostolic benediction (2 Cor. xiii. 14) pronounced, and how little of its meaning is understood!

(i) We have been learning in this last generation in some measure what the love of God is. Over against a Calvinism which clung closely to the words of the Holy Scriptures, and loosened its hold on the spirit of the revelation enshrined in the Bible, which asserted a divine sovereignty that elected some to life and others no less to death, the Fatherhood of God has been preached; and the truth has brought relief and comfort to many a troubled and stricken heart. It

is true that sometimes the fact of the love of God has been emphasized without due regard to its quality as holy ; and indifference or good-nature has been enthroned in heaven. But it has been immeasurable gain that the Fatherhood of God has become central in our Christian thinking.

(ii) May we not claim also that the grace of the Lord Jesus Christ is more of a reality to us to-day than it was some generations ago ? The earthly life of Jesus, the perfection of His character, the graciousness of His attitude to sinners, the greatness of His sacrifice in His death, the completeness of His sympathy, nay even self-identification, with the sinful race, have been brought home to us vividly and vitally. If, because of the failure fully to recognize the holiness of God's love, our thought to-day has failed to fathom the depths of meaning regarding God, man, sin, judgement, penitence, faith, to which the plummet of Paul's thought reaches, and so we have not measured the grace of Christ adequately, both as regards what our redemption cost and what our redemption won, yet what we have learned we need not unlearn, but may press on to apprehend with all the saints the length and breadth and depth and height of the love of God, which passeth knowledge, in the grace of Christ whom we know as Saviour and Lord, and in whom we know the Father.

(iii) The third clause of the benediction has not yet so seriously engaged our thought. What do most Christians think, if they think at all, when they hear the communion of the Holy Ghost invoked ? Most of them probably think of communion in the external way of the intercourse and conversation of individuals with one another, in which, while there may be some mutual influence, the separation of the one from the other remains. In such a view two errors are indicated by the words *external* and *individual*. The *κοινωνία* is a far more immediate, intimate relation than is so represented. Man's personality remains, and yet God in the Spirit can dwell and work in the inmost life

of that personality, enlightening, quickening and renewing, so that the believer shares God's life of truth, holiness, blessedness, grace, and becomes a partaker of the Divine nature. Without any pantheistic confusion of God and man, there is a mutual participation of life between God and man. Because the possibility of this inwardness of the Christian life is not recognized, its actuality is not realized. But if we only would allow the reality of the truth and grace of Jesus Christ as our Saviour and Lord to take full possession of mind and heart and will, we should discover that God by His Spirit does dwell and work within us. The presence and power of the Holy Spirit would cease to be external to, though distinct from, our own thought, feeling, will. While we could not distinguish this activity from our action, yet our action would have such moral quality, bear so divine a likeness, that we should know that what we did God wrought in us by His Spirit. A clearer recognition of this possibility would surely lead to a fuller realization of this actuality. If preachers and teachers would give a larger place to this truth, that the presence and power of the Spirit of God is available for every Christian believer, we might hope that there would be religious revival.

(6) But this is only half the truth about the *κοινωνία* of the Spirit, and, divorced from the other half, tends to error. The cultivation of the inner life in isolation from others leads to its narrowing and impoverishment. According to the teaching of the New Testament, the Holy Spirit is not an individual possession. He is a common good; it is in the community of believers that the communion is realized. In the New Testament this is not the individualism which has been so permanent a characteristic of Protestant piety. By Baptism, the believer is initiated into, and by the Lord's Supper he is sustained in, a common life. The Church is not an accumulation of separate bodies, it is a body, of which individuals are members, different organs with varied functions (Romans xii., 1 Cor. xii.). The

revolt, necessary and legitimate, against the tyranny of an external organization making exclusive claims to be the body, has made Protestants and Nonconformists especially, indifferent to, if not even suspicious of, the ideal of the unity of the Christian community. And yet much is lost because the ideal is not being realized. If the reunion of Christendom seems too remote a possibility to affect directly our present Christian life, surely within the denomination or even the congregation to which we belong we might seek and find the community of believers, the common life in the Spirit. As the human helps us to understand and rise to the divine, a closer fellowship in the Church would assuredly bring a fuller life in the one Spirit. In modern thought about society the 'organic' view is gaining ground, and is stimulating and directing efforts for social reform. Has not the Church this truth, although it has forgotten and neglected it? Should it not by its recovery in thought and life set an example to society around? Can it discharge its duty to the world if it lacks unity? To recognize in thought, to realize in life, the community of the Spirit would be for this generation religious revival.

(2) It has been often suggested that the next religious revival will come as a concern not for individual salvation, but for social amelioration. The Church has the concern; it is asking itself anxiously what its duty to the world is. But the desire to know and do a duty is not the possession of new enthusiasm and new energy. It is the setting of a problem, not the getting of a solution. Duty is a grievous burden and a hard yoke, unless there is the sense of power abundant to discharge it. How is this power to be discovered and appropriated? In the communion of the Holy Spirit as just explained is an exhaustless source of abundant power. To know with certainty, and feel with confidence ourselves an individual relationship to God so immediate and intimate that it can be regarded as a life in God is a great good, but surely a greater is to know and

feel that there is on earth a community, in the common life of which God is. If the Church's cords of influence are to be lengthened, its stakes of endowment must be strengthened. Let it be recalled that as certain physical or chemical processes require a given temperature, so the Church must have heat for its work, zeal for its tasks, the holy enthusiasm which is also holy energy. If all believers would concentrate desire, expectation, and prayer on this great good, the communion of the Holy Ghost, there would be faith to welcome and use fully the gift God would not withhold, for He waits to bestow.

IV

(1) The spiritual exaltation of Pentecost was accompanied by certain abnormal signs, such as speaking with tongues, and in the apostolic churches the communion of the Spirit was seen in special gifts. One of the most interesting and valuable passages in Paul's letters deals with the use and worth of their gifts. The Corinthians, a versatile and superficial people, even in religion, valued the gifts in proportion to their showiness, the display which could be made with them, and the credit that the possessor would gain for himself by them. Paul does not deny that such gifts have some value: he does not deny that the Spirit is present and active in these gifts; but he subordinates all exercise of them to mutual edification, and sets over against even the exercise of them the more excellent way of love (1 Cor. xii. and xiii.). We should not assume that the gifts were unconnected with the talents, dispositions, education, and even circumstances of their possessors; that each gift was, as it were, a new creation; but we are warranted in affirming that whatever capacity each believer possessed was stimulated to fuller development and more effective exercise by the new life which had come through faith in Christ. Abnormal signs, such as speaking with tongues, are explicable as the results of the intense emo-

tional disturbance that the religious change had brought with it in this case, as it has done in others.

(2) If there should come to our Churches to-day religious revival, we need not expect these unusual accompaniments to be present, nor must we be disappointed at their absence. Our temperaments, habits, reserve, and restraint of expression, are all against their occurrence. The holy enthusiasm of Pentecost we need and should pray for; the gift of tongues matters nothing. If there should be any outward tokens, let us beware of over-valuing them, as did the Corinthians. The Holy Spirit is the spirit of holiness; His distinctive activity is the sanctification of the believer and the community. The Christian of to-day no less than of the Apostolic age is called to be a saint, and the Church to be a fellowship of saints. The perversion of sainthood in Roman Catholicism has made Protestantism forgetful and neglectful of sainthood as the surest sign because the most certain work of the communion of the Holy Ghost. If the Holy Ghost be present and active in the believer and the community, holiness there will be, and must be. Where the Spirit is, there must the fruit of the Spirit in contrast to the works of the flesh be. 'The fruit of the Spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, temperance' (Gal. v. 22, 23). It is to be observed that Paul in this account describes three groups of graces or virtues; the first gives the inner conditions of the believer, the third shows the qualities which he should aim at in his character; between the two stands the second group, which relates him to others. If Christian morality has often been negative and individual, it is not because, but in spite of, the teaching of the New Testament. The demand to-day is for social beneficent activity, and the modern saint can meet that demand without any departure from the apostolic type. The different conditions change the modes of this social beneficent activity; the Christian is less called on to-day to endure wrong, he is summoned

rather to remove it from the lives of others ; his kindness is shown not so much in individual philanthropy, although for that there is still need and room, as in social reform ; his goodness he carries into his business and citizenship as well as his home. Holiness has for most men to-day an association with aspirations and interests remote from common life ; but the fruit of the Spirit, as Paul describes it, comes down into the life of home, workshop, market, city. The spirit of holiness will to-day not make recluses and ascetics, but men and women useful and bringing blessing in the common ways of daily life.

(8) Paul's use of the word 'fruit' calls our attention to an aspect of Christian life which has been allowed to fall into the background. (i) Few modern evangelicals fully appreciate because they clearly apprehend Paul's contention against the works of the law ; not uncommon is the assumption that this controversy had only an ephemeral interest, and that, as we are not Jews and Pharisees, it does not concern us. But legalism is a danger that dogs the steps of religion always. The will of God, the commandments of Christ, are the aim which the Christian sets before him, the goal he strives to reach. He may represent these to himself as an outward code to which he is to render a literal obedience as best he can. Grace will help him, but the main effort must be his own. Grace, it is true, is not a physical power of God that changes men in spite of themselves, as Augustinianism tends to represent it as being. The liberty and responsibility of the individual are not only recognized but confirmed and first of all made really effective by grace. Faith is a free, intelligent activity, but it receives God's resources rather than produces its own.

(ii) The believer in Christ as Saviour and Lord believes the truth, trusts the grace, and surrenders Himself to the will of Christ ; and as he thus exercises faith, and in the measure in which he exercises it, he discovers in his own inner life the presence and power of the Spirit of God enlight-

ening, cleansing, strengthening, renewing. A new motive takes control of him; the love of Christ constraineth him (2 Cor. v. 14), and a new power is possessed by him; he can do all things through Christ who strengtheneth him (Phil. iv. 13). Whatever the trial or the struggle may be, the grace of Christ is sufficient for him, and Christ's strength is perfected in his weakness (2 Cor. xii. 9). His character and conduct are not painfully and laboriously conformed to an outward law; they fully and joyously express an inward life. Love makes the commandments of Christ an easy yoke and a light burden, and the will of God becomes the child's meat and drink. Duty becomes delight, and service freedom. The more fully faith appropriates grace, the more is the old law left behind, and the new life in God gained.

(iii) The commandments of Christ, the will of God, remain as the standard of self-scrutiny and self-judgement. If a man feels himself impelled to a course of conduct which is contrary to the standard, if he feels himself restrained from actions which the standard requires of him, it is for him to examine himself that he may discover wherein he is hindering his own sanctification by the Spirit of God. The guidance and control of the Spirit have been often claimed by stupidity and obstinacy; but the abuse of the truth of the Spirit's indwelling and inworking should not bring into suspicion or neglect the use. The reality of the divine revelation and the human redemption is the object which faith apprehends, appreciates, and appropriates; and when faith is genuinely and sincerely directed to that object, the presence and power of the Spirit is no illusion, but a possession. All who are Christ's have his Spirit (Rom. viii. 9); in the Spirit they live; by the Spirit they walk (Gal. v. 25); in them is seen the fruit of the Spirit (verses 22-23), the reflection of the glory of the Lord (2 Cor. iii. 18).

ALFRED E. GARVIE.

Notes and Discussions

PROBLEMS OF PAIN AND EVIL.

WE live in days when the problems of life bite deep. Not that there is much time to think; the noblest are expressing themselves in action and in suffering. But in proportion as the nations are called upon to make greater and sorer sacrifices for righteousness' sake, the more insistently do certain perennial questions arise from the depths of the soul, and the more insurgent are they in their demands for an answer. Why should such pain and anguish, misery and desolation constantly recur in a world that is fair and might be blessed? And if the cause be evil in the heart of man, why should it be there, and why should arrogance and cruelty and brutal oppression so often prevail in a world which belongs to a God of righteousness and love? It is of no avail to say that for centuries such questions have been asked, and no sufficient answer has yet been found. Every generation has its own contribution to make towards a solution which it is one of the chief tasks of humanity not so much to find as to achieve.

'The delays, the failures, the sorrows which beset the great life of humanity,' wrote Dr. Westcott thirty years ago, 'can be borne gladly if we are allowed even from afar to recognize the presence of CHRISTUS CONSUMMATOR.' Christ the Consoler is of unspeakable value, but humanity asks for more than consolation. It yearns for assurance that the Lord Jesus Christ is the great Fulfiller of the deepest needs of the race, One able to crown and consummate its highest hopes. In a book bearing the title above emphasized, Westcott drew lessons from the Epistle to the Hebrews which are singularly apposite to-day. The mantle of the late Bishop can hardly be said to have fallen upon any single successor in the Anglican Church, but one of the ablest of the younger clergy seems to be preparing to follow in the steps of one whom he venerates as 'a great scholar and seer.' Rev. W. Temple has just published a volume of which 'Christus Consummator' might well be taken as a motto. Mr. Temple, adducing in his preface Bishop Westcott's special veneration for St. John, Origen, and Browning, says that these names, with the substitution of Plato for Origen, represent the master influences upon his own thought. The fact indicates the characteristic workings of his mind, and his latest book, *Mens Creatrix*, an essay recently published by Messrs. Macmillan, will set many readers thinking.

We have no intention in this note of reviewing the book, but some readers may thank us for drawing attention to one or two trains of thought pursued in it, which are of value at the present

time. It is, however, only right to say that the book as a whole is a notable one, laying broad and deep foundations for religious faith and providing suggestions which ought to bear rich fruit. It aims at depicting 'the Creative Mind of Man, as it builds its Palace of Knowledge, its Palace of Art, its Palace of Civilization, its Palace of Spiritual Life.' Each of these edifices, the author seeks to show, is incomplete in a manner that threatens its security. Then he portrays 'the Creative Mind of God offering itself to be the foundation of all that the human mind can wish to build.' Here is the security we seek, a security of Faith, 'not won by intellectual grasp, but by personal loyalty, and its test is not in logic only, but in life.'

This great theme Mr. Temple only professes partially to develop, but it is well that an 'essay' of such ability, breadth, and suggestiveness should be put forward, reminding us as it does of Mr. Balfour's high argument in *Theism and Humanism*, and of a similar claim made in Mr. Clutton-Brock's booklet on *The Ultimate Belief*. We are told by some that the foundations of belief in religion, especially of the Christian religion, have been shaken by the events of the last three years. We do not admit it for a moment. But if the foundations of religious belief are to be strengthened for the next generation it cannot be by a rehearsal of time-worn 'proofs' and 'evidences.' These were valuable enough in their day, and their pith and core is valuable still. But every generation ought to set itself to grapple closely with the spiritual problems of its own time, and out of its own—it may be, tragic—experience to draw new strength for a Faith which can never flourish and bear fruit, unless rooted in sound reason and in the facts of actual life. It can hardly be questioned by those who believe in God at all that He intends men to learn deeper lessons than they have learned before concerning His relation to them and their relation to Him from the cataclysms through which we are passing. And already, from amidst the keenest and most wide-spread suffering that humanity has known for centuries, the dawn is appearing, not obscurely, of that new Day of God that is to follow.

Let us illustrate from the whole meaning of Tragedy in human affairs, without for the moment allowing the light of revelation or of a future life to illumine it, and see how it prepares us for the Christian Doctrine of Atonement. Why is tragedy both more true and more sublime than melodrama? *Oedipus Tyrannus*, *King Lear*, and *Samson Agonistes* than the latest shilling novel with a happy ending? Why in face of great tragic issues do men bow their heads in mute acceptance of the well-known words,

'Nothing is here for tears, nothing but well and fair,
And what may quiet us in a death so noble?'

Why the mingled sadness and triumph of the deaths of Rupert Brooke, Charles Lister, Julian Grenfell, and tens of thousands of men not less brave and noble-hearted, though less articulate than they? Tragedy implies not the facile and unimpeded victory of good over evil, but

its triumph secured at well-nigh unspeakable cost, yet at a price which would gladly be paid again to secure such a victory. The most poignant element in tragedy, however, as was pointed out by Hegel and more recently and freshly in Mr. A. C. Bradley's illuminative lectures, is when conflict arises not between pure good and unmitigated evil, but between forms of good, right being brought into collision with right, as in the *Antigone* and in *Measure for Measure*. It is sometimes caused, especially in ancient drama, by the overshadowing presence of what seems to be a dark Fate, or Nemesis—not moral nor wholly unmoral—which indirectly is seen to be the resultant of human actions. Sometimes also, as Mr. Temple points out, it is 'the triumph of good over evil to which good gives occasion by its own defect,' as in *Hamlet* or *Othello*, where the leading tragic figure exhibits greatness of character marred by a strain of weakness, a fatal streak of clay embedded in the gold. Human goodness is often such that it wars against itself, or it may be marred by defects which give opportunity and advantage to the opposing ill. In the great tragedies of literature—which are impressive in proportion as they exhibit and interpret life, especially in its great moral issues—the triumph of good is assured, the forces of evil are overcome, but at the cost of rare and fine excellences which have perished in the fray. Yet we do not weakly mourn, still less should we meanly complain. What, then, is the spiritual meaning of such tragedy, and whither does it lead us? Sad hearts to-day will acquiesce in Mr. Temple's plea that we should not desire to abolish the struggle if with it disappeared the greatness and the glory. 'The world revealed in tragedy is a noble world and better than any we can conceive—yet it is terrible and pitiable beyond belief. We would not alter it: yet we cannot be content with it. This is the philosophy of tragedy.' But such a 'philosophy' is tantalizingly and cruelly incomplete. It is true as far as it goes, but it points beyond itself to the Cross of Christ and all that that Cross stands for in the faith of Christians. What man needs in relation to pain is not a philosophy, but a gospel. The death of Christ may be viewed as the greatest tragedy in history, but it is the glory of history, 'towering o'er the wrecks of time,' because it is fraught with redemptive power and its light scatters the gloom of tragedies which without it would overwhelm the human heart. 'Think it not strange concerning the fiery trial among you, which cometh upon you to prove you . . . but inasmuch as ye are partakers of Christ's sufferings rejoice . . . because the Spirit of glory and of God resteth upon you.'

This line of comment, however, may appear to beg a much more difficult question which lies underneath. Whence comes the evil, and why such conflict at all? Granted that 'great is the glory, for the strife is hard,' why should there be such internecine strife in a universe of order, truth, and beauty? Doubtless at this point we encounter a tangled knot which will never be completely untied on this side of the grave. But it is no solution to try to cut it with the assertion that evil is negative only, or that it constitutes a necessary

step in the evolution of the good. It may indeed be truly urged that the possibility of evil is found in the power of free choice granted to man as a moral being—a high boon, involving dire possibilities of error and rebellion. But this is only a partial solution of the difficulty. Generation after generation, human minds have pressed for an explanation of the existence of moral evil, such as should at least partially satisfy Reason and Conscience. As there is a philosophy of tragedy, so thinkers have attempted something like a philosophy of moral evil—though the very term is a misnomer and a contradiction. Is there indeed a certain needs-be in the case, an inherent impulse which does not explain away the reality of evil as a black and ugly Force at work in the history of mankind?

The argument put forward by Mr. Temple on this well-worn theme is not altogether new, and it is certainly not final. He acknowledges that he has but imperfectly sketched out his own thoughts; but these, though not convincing, are well worthy of consideration. Good, he says, owes its excellence largely to difficulty of attainment; one of the most conspicuous forms of good is Victory. If there is to be victory there must be opposition. 'For victory is not a result of overcoming, it is the overcoming; and its good is not a result of it, but it is itself a form of good. . . . I maintain that there are cases where, the evil being overcome, the good of the victory preponderates, and the world is better on the whole than if there had been no evil.' Mr. Temple admits that this is a dogmatic value-judgement, such as, when challenged, admits of no appeal. If, however, goodness ultimately wins the victory, he contends that 'evil overcome by good is often justified,' that a principle is furnished which may supply the formal justification of the existence of evil in general, since 'goodness, attained by a struggle, and still more, when it maintains and reproduces itself through struggle, wins thereby an added excellence.' Our author anticipates and seeks to meet the objections that the admission of this principle would interfere with the supremacy of Absolute Goodness, and that it holds out no prospect of completeness—only a kind of eternal struggle, which is little better than eternal failure. He urges that these objections are not fatal under a scheme of the universe which implies a God of perfect goodness and a world of finite spirits under the rule of an Infinite Spirit of absolute righteousness and love.

But it is at this point that the incompleteness of a philosophy without a gospel is most manifest. *Pace* Dr. Rashdall and Mr. Temple, there can be no philosophy of moral evil. The theory which justifies the presence of such evil, on the ground of the superior excellence of a goodness which has had to fight its way to victory, leads at best to Stoicism. The philosophy of the lines,

'Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit, nor stand, but go,'

the philosophy of *Per aspera ad astra*, justifies the existence of pain

and difficulty, but not of moral evil. A palace of knowledge, however incomplete, may be built without a divine revelation. A palace of art may rise as a lordly pleasure-house for the soul, and even pain may be a guest in it for a while, in order to increase the joy and glory of victory. But when moral and spiritual evil enters the palace, it becomes uninhabitable 'till I have purged my guilt.' No 'philosophy' can justify its presence there. But if the triumphant Christian paradox be true that where sin abounded grace did much more abound, the situation is utterly changed. That is why Christianity rose superior to the majesty of the Roman Empire, even when Stoicism was on its throne in the person of the noble Marcus Aurelius. Philosophy itself teaches that no victory over moral evil can be gained in the region of speculation. For moral evil is an irreconcilable surd, while pain or sorrow is but as a piece of stone or grit which the mollusc may change into a pearl. No argumentative victory is possible when it is sought to justify that which by hypothesis ought not to be. Victory over such evil is to be won only on fields of action, and only when the Gospel of the grace of God prompts to repentance, warrants faith, and sustains endurance to the uttermost.

Here the main contention of *Mens Creatrix* is seen at its strongest ; here the failure of philosophy is most complete. No intellectual justification for the entrance of sin into the world can ever be found, and the victory over it, which must be won in the region of the will, can only be attained when man is lifted above himself. A man cannot purify or transform his own will. Divine power is necessary to change and renew character, and the question is whether such power is available and actual. Christianity alone among religions manifests this power in its fullness. It alone reveals in the Son of God and Son of Man an adequate Redeemer from evil and a complete Fulfiller of man's utmost need.

The victory which Christ achieves is the victory of Love. Nothing but love can vanquish the self-will which has been the cause of all the sin and misery of mankind, from the first transgression down to the hideous world-war which is not yet ended. But as an adequate spring and fount of redeeming energy for a whole race Divine Love is needed, and Christianity brings the glad tidings of its appearing and of its redeeming work in uttermost self-sacrifice for sin. All the philosophies of the world prove the need of such a gospel, which not one of them has been able to provide. And the history of two thousand years has proved the power of the Gospel of Christ to overcome the world and the sin which makes 'the course of this world' to be opposed to God. A complete victory would have been gained long ere this, and the ghastly horrors of 1914-17 would have been prevented if, as the Chinaman said, Christian people had been 'as good as their Book.' It is not easy to be as good as that Book. But the catastrophe that is making some of the foundations of ecclesiastical, as well as national life to quake, will also make it possible for both Church and nation to make a fresh start. It will provide an oppor-

tunity for Christians to show that real and abiding conquests are effected, not by war, but by love. The all-compelling power of self-sacrifice has received magnificent illustration on a hundred battle-fields during the last three years. It remains for the Churches of Christ to show, in the reconstruction which we hope will ere long begin, that peace hath her victories no less renowned than war. The Church is to dispread the victory of the Cross not by means of numbers or influence or prestige, but by the lowly, lofty path of service and sacrifice. Thus, and thus only, will the solution be provided of the worst problems of pain and evil. Nations wait expectant to see whether the Churches of Christ are filled with the spirit of their Master. |

W. T. DAVISON.

KANT AND MODERN PRUSSIANISM

It has come at last ! We were waiting for the *opus* that should trace a sinister connexion between the innocent philosopher of Königsberg and the European catastrophe of 1914 ! And now the long-expected volume has appeared, strange to say, from France, the home of intellectual lucidity, the nursery of cosmopolitanism, the one nation that in her hours of anguish has always taken thought of the larger patriotism. But we must really, it seems, on the authority of a French thinker, announce the Categorical Imperative as another casualty of the war ! M. Felix Sartiaux, by the very title of his work (*Morale Kantienne et Morale humaine*, published by Hachette), discloses his battery. He spends but little of the fire of his artillery on the *Critique of Pure Reason*, but courageously declares that there is a complete opposition between Kantian ethics on the one side, and human ethics, classical ethics, Christian ethics, on the other. Kant is the philosopher of Prussianism. He may not be directly responsible for Prussianism as it is to-day ; but he sowed the seed of it, and prepared the ground. M. Sartiaux, who is well known as a traveller and archaeologist, has written a volume of nearly five hundred crowded pages to prove his thesis. It is long, but racy, interesting, lucid. The author attacks ; he leaves you in little doubt of his design ; he can never be dull ; he wields his rapier with French grace, with incomparable ease. Poor Kant died in 1804, when the German genius was at its zenith, the glory of Europe : wrote a treatise on Perpetual Peace : lived when nobody dreamed of asserting a hegemony over Europe (except Napoleon with his French armies) : was as sincere a seeker after truth as ever lectured to students or forgot his umbrella. But—he was a Prussian. For M. Sartiaux that is enough. Our author has the Gallic gift of improvisation, but we must sorrowfully admit that it is easier to improvise an attack on a great philosopher than to improvise the elements of philosophical insight or of common sense.

However, Prof. Santayana (who is that rare phenomenon, a philosopher with an exquisite style) has sketched a similar position in an

essay in his recent volume, *Egotism in German Philosophy*, and the thesis is worth disproving. A whole-hearted believer in England's cause should try to make good two statements:—(1) That there is no real connexion between Kant's moral theory and the present war; (2) that there is a connexion between German philosophy and German militarism, but it is not that implied by M. Sartiaux. The *débacle* of 1914 was due, not to the development of German idealistic philosophy, but to the materialistic reaction from it.

(1) Kant held that the absolute imperative of duty has no reference to any external ends to which the will is directed, but simply to the right direction of the will itself. 'Nothing can possibly be conceived in the world or even out of it, which can be called good without qualification except a good will.' The moral law cannot have any particular content. And thus the content of the Categorical Imperative is the formula: 'Act only on that maxim (or principle) which thou canst at the same time will to become a universal law.' The particular illustration which Kant takes is the case of breaking promises. If everybody broke promises, no one would place any reliance on promises; promises would cease to be made. To Kant the fundamental fact of human nature was the categorical imperative of duty. 'At all costs and with whatever consequences, you must do your duty.' And we rub our eyes in wonder to see how such teaching as this could have prepared the ground for the German violation of the promise to Belgium, or the sinking of the *Lusitania*, or the callous indifference to the fate of the Armenian race.

Kant's theory of 'Duty for duty's sake' has been annihilated as a system by the criticism of Hegel.¹ But the objection which we are considering is not the true and legitimate criticism that the Kantian ethics are inadequate, or inconsistent, or contradictory, but that they pave the way for modern Prussianism. On the contrary the usual objection is that Kant is too ascetic, too stringent, too unmindful of the frailty of human creatures. Even M. Sartiaux admits (p. 179) that Kant never maintained that might was right. The 'will to good' is not the same formula as the 'will to power.' Apparently the reason for the implacable hostility of M. Sartiaux to Kant's moral theory is that it destroys the value of human personality. No room is left for the individual in the system (p. 234). This is a strange objection to bring against a system which lays the greatest stress on the 'autonomy of the will.' Kant saw in the command of morality not a foreign compulsion, but that self-constraint of our own spiritual nature which is our true freedom. And this is not far from St. Paul's conception of human freedom.²

On the other hand, Kant is attacked from an entirely different, not to say inconsistent, point of view, because his attempt to find

¹ cf. Mr. Bradley's *Ethical Studies*, pp. 128-144.

² See the excellent statement of Mr. Henry Barker in *Hastings E.R.E.* Vol. V., art. 'Duty.'

an *a priori* principle in morals leads to subjectivism, solipsism, egotism.¹ This is an objection often made to Intuitionist Ethics, and Kant was an Intuitionist in the wider sense of the word. The greatest modern exponent of Intuitionism excuses himself from discussing Kant because of his approximate adoption of the Kantian system.²

But of course neither Kant nor Martineau ever intended the individual conscience to be the sole arbiter and despot of morality. They appealed, like Butler and the Entente Powers at the present day, to the universal conscience, the ultimate recognition of the rightness and wrongness of actions, which is latent in all men.

Historically, Kant is not the Complete Prussian that M. Sartiaux would make him. If he is, some of us will have to think more highly of the Prussians than we ought to think. It would be easy to maintain on the high authority of Baron von Hügel,³ that Kant cannot be treated as a typical German because he was so profoundly influenced by his Scottish Calvinist descent on his father's side.

(2) But a wider question is opened up by the method and spirit of books like those of M. Sartiaux and Prof. Santayana. Has Germany made and can Germany make any worthy contribution to the spiritual treasury of the world? Three years ago the question would have seemed ridiculous. Yet no sooner does war break out than responsible *savants* write to the papers to prove that Germany has never achieved anything of value save in the realm of music—and after all, what is music? Now philosophers tell us the same story, and disparage Germany's illustrious past. M. Sartiaux traces everything good in Kant—especially the Treatise on Perpetual Peace⁴—to French or foreign influences, everything else to his Prussian *milieu*. This is what we may call political Manichaeism. Prussia everywhere and always, even if she tries to think, is to be regarded as the evil genius of mankind, the Black Angel of human thought. And this reading of the history of mankind is as incoherent as Manichaeism itself.

There are two strains in German Philosophy, as there are two tendencies at work in the human soul.

Zwei Seelen wohnen, ach, in dieser Brust,
Die eine will sich von den andern trennen.

First, there is the lofty idealism that dominated Kant and his immediate successors. The pure grain in their writings is not unmixed with chaff. Fichte's *Reden* contain absurd passages on the German genius that might have come from Houston Stewart Chamberlain. But on the whole the idealistic philosophy was a

¹ Pt. III, 397-399. Cf. Santayana, *op. cit.*, pp. 55, 62-64.

² Martineau; *Types*, 566-567.

³ *The German Soul*, p. 172, cf. p. 199. This little book of 'the greatest religious thinker of our day,' is by far the best for any one who wishes to investigate the deeper causes of the Great War. Another eminently sane book is Prof. Muirhead's *German Philosophy and the War* (Murray, 1915).

⁴ pp. 199-219.

great achievement in human thought, a far-seen promontory of the human spirit. We may be allowed to guess that these metaphysicians will some day come to their own again. As Dr. Scott Holland remarked in his brilliant Romanes Lecture, 'It cannot be that man will ever surrender the heritage won by the heroic endeavour that opened with Plato and closed with Hegel.'

But the idealistic philosophical conviction for the last sixty years has lost its visible hold on the German people.¹ The second and the ignoble tendency that has swayed them, especially since 1870, is theoretical and practical Materialism. The theoretical materialism is the direct result of the reaction from the idealist philosophy. Schopenhauer, Feuerbach, Büchner, prepared the way for Ernst Haeckel, who forced Darwinism to support a cause which Darwin himself expressly repudiated.² It is Haeckel's *Riddle of the Universe* more than any other work which has made materialism a creed for the people, and poisoned the intellectual atmosphere of Germany. Side by side with this intellectual reaction there went an unparalleled material prosperity, and both suited the immoral political policy which Germany's rulers have pursued. To make Kant even indirectly responsible for results which are the negation of his principles is the height of unreason. Is a great philosopher to be held guilty for the aberrations of his followers? The *Frankfurter Zeitung* said the other day that the German N.C.O. was the incarnation of the Categorical Imperative! Is poor Kant or the innocent Categorical Imperative to be blamed for this absurdity? If not, much less can we disparage Kant if opponents of the idealistic ethics like Haeckel and Treitschke have prepared the intellectual ground for the present catastrophe.

And, further, we cannot accept the assumption that German philosophy is of no particular importance. Kant is an initiator, but he stands in the main line of European thought. He owed his awakening from his dogmatic slumber to Hume; French writers gave him constant stimulus; and he in turn revolutionized the philosophy of Europe. In spite of all wars, Western civilization is an historical unity, and it is the crime of modern Germany to have broken it. We must not commit the same fault by banishing all Germany's noblest thought beyond the pale. In the glories of our common civilization, as Lord Morley reminds us, each nation has its own particular share; the debt of all to each is marked. 'How disastrous would have been the gap if European history had missed the cosmopolitan radiation of ideas from France; or the poetry, art, science of Italy; or the science, philosophy, music of Germany; or the grave heroic types, the humour, the literary force of Spain; the creation of grand worlds in thought, wisdom, knowledge—the poetic beauty, civil life, humane pity,—immortally associated with the past of England in the Western world's illuminated scroll. It is not one tribu-

¹ Baron von Hügel, *The German Soul*, p. 172; Muirhead, *op. cit.*, pp. 38-39.

² See Muirhead, *op. cit.*, pp. 58-64.

tary but the co-operation of all that has fed the waters and guided the currents of the main stream.¹ Contribution to humanity, not domination over it, is the watchword of the loftiest patriotism. Some day Germany, let us hope, will repent and return to this Kantian ideal. It will be a long and bloody path. It is not for any of us to make it harder for her by deriding and under-estimating the noblest achievements of her past. No, M. Sartiaux, your rapier has flashed brilliantly, dazzlingly, but a little ineffectively. Let us fight on and fight to victory, but however bitter be our quarrel with the Germans of the present, let us not wage war on the illustrious dead.

R. NEWTON FLEW.

THE SPREAD OF PROHIBITION IN THE U.S.A.

THE prohibition movement is among the most successful crusades that are being conducted for social and moral reform in the United States of America. Already 85 per cent. of the area comprised in the American Union has been freed from the curse of liquor. Fully 68 per cent. of the total American population resides in this prohibition territory. A part of the prohibition area consists of portions of States that have banned liquor by means of 'local option.' The 'saloon' (public-house) has been driven out of more than 50 per cent. of Minnesota, Indiana, Kentucky, Texas, Louisiana, Florida, and New Hampshire, and from various portions of California, Utah, Wyoming, New Mexico, Wisconsin, Illinois, Missouri, Ohio, New York, Rhode Island, Connecticut, Delaware, and Maryland. Twenty-three states are wholly 'dry,'—that is to say, prohibition has been carried into effect in them at the time of State elections. Taking them, from west to east and north to south, they are: Washington, Oregon, Montana, Idaho, Arizona, Colorado, North Dakota, South Dakota, Nebraska, Kansas, Oklahoma, Iowa, Arkansas, Michigan, Tennessee, Mississippi, Alabama, Georgia, West Virginia, Virginia, North Carolina, South Carolina, and Maine. Four of these States, namely, Montana, North Dakota, Nebraska, and Michigan, became 'dry' only last November at the time of the Presidential election. Thereby 816,047 square miles were added to the prohibition area, and about 5,000,000 persons to the population legally forbidden to traffic in liquor.²

A glance at the map will show that the prohibition movement

¹ *Notes on Politics and History* (1913), pp. 66–67.

² In November last Alaska became a prohibition territory. I have not included it among the prohibition States, because it is technically a 'Territory,' and does not yet enjoy the status of a State, which, according to the American Constitution, is autonomous in domestic affairs. President Cleveland placed Alaska under prohibition in 1887 by an executive order. Congress, however, passed a Licence Law in 1899 which upset this arrangement. Liquor was abolished by popular vote at the time of the last Presidential election. This constitutes a great victory for reform, for the mining world of Alaska was notorious for hard drinking.

has not made much headway in the Eastern States, which are the oldest settlements and are, as a rule, more highly industrialized than any other part of the country. Indeed, Maine is the only State in the east that has driven out liquor; though strangely enough, this was the first State to go 'dry,' the first prohibitory measure having been passed there in 1851. The movement has been more successful in the Middle West, considerable portions of which are industrialized. The prohibition strongholds are, however, in the western and southern States. The people in these parts are largely employed in agriculture, dairying, stock-breeding, mining, and lumbering.

Even in the West and Middle West, there has been a great ebb and flow in prohibition sentiment. South Dakota, Nebraska, and Michigan, for instance, voted themselves 'dry' years ago. The liquor interests, however, carried on a strong propaganda, and these laws were repealed. A counter-agitation was made by prohibitionists, and they scored at the last election.

It sometimes happens that the men elected to carry prohibition into effect are not ardent reformers, or are weak-willed, or are under the influence of persons who profit by the liquor traffic. In such cases, prohibition, even though supported by an overwhelming majority of the people, is not carried out. During recent years voters have been, therefore, making sure that their wishes shall prevail by placing men in office who are known to be earnest reformers and to possess strength of character. The case of Utah may be mentioned as example. About a year ago the State Legislature passed a measure to put an end to the liquor traffic. The Governor of the State promptly vetoed the Act. At the last election, the voters defeated this Governor, and put in his place his opponent, who is pledged to carry out the reform. To make matters doubly sure, they elected a prohibition Legislature. In Florida, the Rev. Sydney J. Catts, who headed a Prohibition Independent ticket at the last election, won against the nominees of both the Republican and Democratic parties. His election showed how sincerely the voters of Florida desire prohibition. Before long it may be expected, therefore, that both Utah and Florida will be among the 'dry' States.

The set purpose of the American people to get rid of the curse of drink was also demonstrated in the State of Washington. The voters had cast their ballots in favour of prohibition a year ago. The liquor interests tried to upset their decision by recourse to the initiative and referendum. Prohibition, however, won by a large majority.

Prohibition laws have been passed at various times in many States that are not to-day included in the prohibition territory. Rhode Island, New York, Indiana, Illinois, and Ohio may be mentioned as some of them. The prohibition laws were declared unconstitutional by the Courts, or were repealed through the agitation of the liquor interests, or they were nullified by the legalization of the liquor traffic under a tax. Corruption of the worst type led to the success of such campaigns, and much of the evil politics of the United States are due directly to the effort of the saloon-keepers to preserve their monopoly.

The prohibition movement has made headway in the face of the vilest calumny and bribery that have been employed by rich and powerful interests to impede its progress. At first the manufacturers, importers, and sellers of liquor contended that the State had no right to pass prohibitory laws. They asserted that such action contravened the 14th Amendment to the United States Constitution, which prohibits the individual States from making or enforcing any law that shall 'abridge the privileges or immunities of any citizen of the United States,' and also prohibits any State from depriving 'any person of . . . property without due process of law.' Prohibitionists pointed out that the prohibition of drink did not interfere with personal liberty any more than action taken by the State with a view to protect the health and morals of individuals. They declared that one may just as well object to the State exercising authority to shield human life from fell disease, though such function necessarily implies the curtailment of personal liberty. Test cases were instituted, and finally, in December, 1887, the United States Supreme Court decided that a State was within its right in safeguarding public health and morals, even by the destruction of property without compensation. This pronouncement was a great triumph for prohibition, though to-day it does not sound at all revolutionary, for since then the State has armed itself with authority to interfere with personal liberty in other respects in order to insure the commonweal. Nobody finds fault with the action of the enlightened communities that make elementary instruction compulsory and shield juvenile delinquents from temptation, even though they may have to remove them from the custody of their parents to reformatories or to the home of persons better fitted to bring them up. Advanced communities are taking measures to reclaim criminals instead of being satisfied with punishing them. Progressive States are denying the right of parenthood to physically, mentally, and morally unfit persons, and are ensuring the future generation against communicable disease by placing restrictions on marriage.

The United States Constitution reserves inter-State action to the United States Congress, and no State is competent to make or to enforce any law that encroaches upon this province. This constitutional provision has been employed by the liquor interests to defeat the object of prohibition as much as they could by making out that no State can prevent an inter-State railway company or carrier from conveying liquor to any point within its bounds from a point in a non-prohibition State. The United States Supreme Court upheld this contention, and ruled that no State can prohibit the importation of liquor except by consent of the United States Congress. This meant that while a State could stop the manufacture and sale of liquor, it could not prevent its importation.

Many reformers feared that they would find it difficult to induce Congress to arm the States with the power they needed to suppress the gross abuses that resulted from this system. Congress, however, passed the Webb-Kenyon law in 1913, which made it illegal to import

from one State into another liquor 'intended to be received, possessed, or in any manner used' in contravention of any law in force in the State into which it is being imported. Prohibitionists feared that the liquor interests would be able to have this law declared unconstitutional by the Courts. The legal fight ended on January 8, when the United States Supreme Court affirmed the constitutionality of the measure. Henceforward no State can plead lack of power to stop the import of liquor.

Though until recently States have not been competent to prohibit the importation of liquor, the prohibition of the manufacture and sale of liquor in the prohibition States has produced remarkable results. Drunkenness and dissoluteness have disappeared from the streets, simultaneously with the closing down of the public-houses that formerly were the scenes of revelry and rioting. The police-courts present a far different appearance from what they did under the old conditions. Misdemeanours of all kinds have decreased. Cases of brawls and assault have grown fewer. Crime of all degrees has diminished. The number of neglected and maltreated wives and children has grown less, and families and individuals are happier, healthier, and better off financially than they were before prohibition came into effect. To mention but a single instance: it was found that the arrests made by the police of Denver, Colorado, decreased 50 per cent. within a year from the adoption of prohibition in that State. The fact that 2,500 new accounts were opened in the five principal banks of Denver during the first year of prohibition proves that the economic stability of the people is improved when liquor is driven out. The balance in savings accounts in these banks increased by more than £100,000 in the first year.

The general improvement in prohibition areas is patent to even a casual observer. The contrast between a 'wet' and a 'dry' town is most marked. Take, for instance, the case of Kansas City, Kansas, and Kansas City, Missouri. These towns are situated in different States, but are separated only by a river. Missouri is 'wet,' while Kansas is 'dry.' The improvement in public order and the material well-being of the people of Kansas City, Kansas, were so marked that, at the last election, the people in the city across the river declared for prohibition. It is to be noted that only five years before they had voted, three to one, to keep the place 'wet.'

The ease with which the buildings and machinery that were erstwhile devoted to the manufacture or sale of liquor are refitted for less harmful purposes is surprising. Former breweries are now turning out malted milk, and other harmless products. The public-houses have been turned into shops, restaurants, &c. The cinema in the town in Illinois where I was born and spent the early years of my life used to be the chief saloon in the place; and I doubt if it was a better paying venture in the old days, when the proprietor made his profits by destroying men's souls, than it is now, when it is providing the men, women, and children of the town with innocent amusement.

At present a strong effort is being made to induce the United States

Congress to pass an amendment to the Constitution that will, with one stroke of the pen, extend prohibition to those portions of the country wherein liquor is still manufactured and sold. Senator Shepherd of Texas is taking the lead in this matter. According to the United States Constitution, the Senate and House of Representatives must pass an amendment by two-thirds majority of the votes of the members of those Houses, after which it must be submitted to the States for ratification. Three-quarters of the States comprising the Union must vote in favour of the amendment in order to ratify it. The task that the prohibitionists have set for themselves, it will be seen, is not an easy one. The amendment will have to run the gauntlet of organized opposition from the liquor interests, which, if the effort succeeds, will be driven out of business. It will be no easy matter to secure the co-operation of the Democratic Party, for it is a strong supporter of the principle that the individual State should be left to work out its own salvation, and not be forced to carry out reforms by means of constitutional amendments. It appears, however, that the section of the Democratic Party headed by Mr. William Jennings Bryan is willing to make an exception in favour of national action to prohibit the manufacture, sale, and importation of alcoholic liquor. Speaking to a correspondent of the *World* (New York), Mr. Bryan recently stated :—

‘My work during the next four years will be to contribute whatever I can towards making the national Democracy dry. When an issue arises it must be met, and the prohibition issue is here. Our party cannot afford to take the immoral side of a moral issue. The Democratic party cannot afford to become the champion of the brewery, the distillery, and the saloon. The members of the party will not permit it to be buried in a drunkard’s grave.’

The Prohibition party has advocated both State and national legislation for the suppression of the drink evil ever since it was organized in 1869. I quote Articles 2 and 3 of the platform that was adopted at its first Convention :—

‘2. That the traffic in intoxicating beverages is a dishonour to Christian civilization, inimical to the best interests of society, a political wrong of unequalled enormity, subversive of the ordinary object of government, not capable of being regulated or restrained by any system of licence whatever, but imperatively demanding for its suppression effective legal prohibition, both by State and national legislation.

‘3. That in view of this, and inasmuch as the existing political parties either oppose or ignore this great and paramount question, and absolutely refuse to do anything toward the suppression of the rum traffic, which is robbing the nation of its brightest intellects, destroying internal prosperity, and rapidly undermining its very foundations, we are driven by an imperative sense of duty to sever our connexion with these political parties and organize ourselves into a National Prohibition Party, having for its primary object the entire prohibition of the traffic in intoxicating drinks.’

The party remained a more or less nominal organization until 1884. In that year Dr. Isaac K. Funk founded *The Voice*, and this organ did much to popularize the propaganda. This paper continued to be conducted until 1907, by which time prohibition had taken giant strides towards the attainment of its object. I have compiled the following figures in order to show how the electoral support of the Presidential candidate nominated by the Prohibition party has been increasing:—In 1872 it had 5,607 votes; in 1880, 9,678; in 1900, 209,260; in 1916, 225,101.

The prohibition vote, though small, has to its credit the swinging of the presidential election in favour of Grover Cleveland in 1884, by drawing so many votes from his opponent, James G. Blaine, in the State of New York, that the Republican candidate was defeated. The party's successes at the last Presidential election have roused the liquor interests, and the journals conducted by the trade are maligning it in the bitterest terms. One of these papers, *Mida's Criterion*, (Chicago), the chief organ of the distillers—warns the distillers and brewers that: 'Only eleven more States need adopt prohibition to give the required two-thirds to adopt an amendment to the Federal Constitution. . . .' No stronger testimony to the success of the movement can be offered.

CATHLEYNE SAINT NIHAL SINGH.

ENGLISH MYSTICAL VERSE

The Oxford Book of English Mystical Verse (Clarendon Press, 6s. and 7s. 6d. net) is an epoch in English literature. The selection of representative poems, among so many distinguished singers, must have taken the editors years of careful and laborious work and weighing of rival claims. But the result is altogether most satisfactory. It is not a mere reprint, as the *Times* reviewer said in the 'Literary Supplement,' *aliquando bonus dormitat Homerus*. The editors tell us, 'In the early days of English Mysticism the first translation of Dionysus' *English Theology* was so readily welcomed that it is said in a quaintly expressed phrase to "have run across England like a deer." Since that time the fortunes of Mysticism in these islands have been various, but, despite all the chances of repute and disrepute which it has undergone, there has been a continual undercurrent of thought, by which it has not only been tolerated but welcomed.' This gives a very fair account of Mysticism in its more recent expression. For the writers on the subject are many and great, to name only Dean Inge and Evelyn Underhill. Hardly a week passes without a sermon or lecture on the subject. And a volume of mystical poems is published every month or two. In *Vision and Vesture*, dealing with William Blake, we have one of the very finest presentations possible. For the Rev. Charles Gardner has gone into the matter with a penetration and power that no one has surpassed. He is absolutely at home in this transcendent matter, and William Blake's poems offer both a splendid test and

commentary for his remarks. And of late we may truthfully affirm that Mysticism has struck a deeper root and thrown its branches farther and wider than before. Eucken may disapprove of it, but the Court philosopher of Germany has of late committed suicide. But we here in England find no reason to complain of its reception and increasing popularity. It has made and will maintain and extend its place and influence. Indeed, we are all Mystics now more or less.

The book contains 644 pages, with extracts from 165 authors. And it may fairly be said that all the poets quoted stand in the foremost rank, though hyper-critics may dispute the pretensions of a very few

‘Of whom to be dispraised were no small praise.’

Some, perhaps, will think that while *these* are under-represented, *those* are over represented. The book begins with ‘Amergin,’ date unknown; Richard Rolle, of Hampole 1290 ?—1349, takes the next place with his ‘Love is Life.’ ‘Quia Amore Languco’ comes next (fifteenth century); then Robert Southwell, and a host of other masters, down to the king of all, Francis Thompson. A carping critic might add that the book is like Heaven, there are many persons there we should not expect to find, and many persons not there we should have expected to find. But this cannot be honestly said, and we consider the selection as nearly perfect as it could be. Of the later mystical poets there is no special reason to speak, as they are with us now, and will, we hope, be with us long. But we may mention at least John Masfield, Alfred Noyes, Evelyn Underhill, and Walter Leslie Wilmshurst. Oscar Wilde keeps better company here than he sometimes kept on earth—but he was a true genius. The real question is, what proportion the mystical poems bear to the bulk of each author’s poems. And this might alter our judgements of their respective merits. A man or woman might produce good workmanship in one or two poems, and then write no more, but simply ordinary verse. That would show that such an author had no heart in the matter, and only did just what he could and not what he must, driven by *sæva necessitas*. ‘I lisped in numbers, for the numbers came.’ But let us be thankful we have got this Oxford book of Mystical Verse, which at any rate fills a blank and satisfies a real want in English Literature.

What is a genuine Mystic? He is one who sees everything in the light of God and God in everything. He surveys all *sub specie æternitatis*! Heaven reveals itself to him on earth, even more than among the stars, and mere outward forms mean little or nothing to him. He translates them into a higher language, with living symbols, he thinks in worlds—nay, in infinities. He beholds the dream within the dream, he sees the Vision and hears the Voice. To him everything is divine, even the very dust beneath his feet. He knows that the good is the enemy of the better, and the better of the best. Knowledge comes to him immediately, he arrives at it by intuition

and not by reasoning, and time has no meaning and space no measure. In one sublime act, faith and love meet and merge, and take insuperable difficulties at a leap. There is no conscious process in what he does. It looks like a sudden manifestation of life and power, which finds the Mystic an appropriate channel for and vehicle of Truth and Goodness and Beauty. Spirit speaks to spirit, and deep calls to deep. The work seems beyond and above will, and to interpret at once to the sympathetic mind and feeling, to make articulate, the Mystery that is God.

THE R.P.A. ANNUAL FOR 1917

THE significance of this annual booklet is undoubtedly greater than appears at first sight. By means of excellent print and at the popular price of sixpence, it contains the deliberate utterances of a number of well-known writers of fairly high standing, and points to a vast and complex whole arrayed against everything Christian. Under these auspices, some sixty odd of the most clever, specious, and bitter anti-Christian works that have ever appeared in print, have been issued at a popular price and disseminated throughout this country. In our British midst, undoubtedly, the great bulk of the copies—more than three millions—which have been sold, are now exercising their influence. When to these is added the ceaseless outpouring of other works, literary and scientific as well as popular, from the same standpoint, and due regard is paid to the position in the literary and political world of those who constitute the backbone of the 'Rationalist Press Association,' any mind at once honest and intelligent must perceive that the policy of ignoring which characterizes the attitude of all the Churches in regard to modern unbelief, is sadly to seek. It is generally quite useless to look for anything else from Church officials. The behaviour of the ostrich when pursued appears to be their model. But there can be little doubt that the present frightful war, with its unmeasured consequences, will do more than has ever yet been done to drive home the gravity of the present situation, religiously as well as socially or politically. It is simply untrue that the men and women of these days are kept outside Christian Churches by mere indifference or moral depravity. They breathe an atmosphere of mental unrest and religious unsettlement which has much more effect than is ever acknowledged in sermons, or Conferences, or Congresses.

The issue of the R.P.A. Annual for 1917 contains seventeen contributions by men of letters. The first place is accorded to Mr. Arnold Bennett; and if sweeping assertions, combined with unmeasured dogmatisms, lofty assumptions of superiority, together with oracular predictions of a non-Christian future, can give a man pre-eminence in a general assault upon Christianity, this writer's deliverance is rightly put into the forefront. Nothing that is now being done by the Churches—with the Y.M.C.A. war work thrown in—in the least degree modifies my conviction that the war has

finally demonstrated the authenticity of an event which in importance far transcends the war itself—namely, the fall of the Christian religion.' He is good enough to confess that such a 'majestic circumstance cannot fail to solemnize even those whose devotion to truth has brought it about.' It may seem unkind, but really, as Christians, his solemn awe does not trouble us. Because, to tell the truth, we are so used to his story. There is about as much truth in it as in the Kaiser's pious affirmation which appears in this day's papers, that 'on our side are right and morality, and to make these triumph, every clean weapon must be welcome to us.' Europe knows how to estimate such audacious blasphemy. So do thoughtful Christians know how to regard the sinister prophecies of such writers as Mr. Arnold Bennett. He is indeed quite jubilant in his scorn: 'I have no supernatural religion, and I have never had one. I do not feel the need of a supernatural religion, and I have never felt such a need.' It is strange that it does not occur to him that if his dog or cat could talk, that is precisely what they too would say. It is scarcely a high-watermark of philosophical or moral attainment to be content with the mental attitude of a 'placental mammal'—to quote Haeckel's favourite word. Furthermore, when a writer pompously declares that in his earlier years—'I never prayed sincerely, or without a sharp sense of the ridiculous,'—one is utterly at a loss to understand how he can imagine such an avowal to be even the ghost of an argument against the actual experience of those who, having prayed sincerely, have proved that prayer is as far from being ridiculous as this writer's literary contribution to an annual is from the babble of his nursery days.

It pleases him also to declare that 'the greatest illusion man's weakness has invented, which has now been cast off for ever, was that any consideration can be more important than loyalty to humanly ascertained truth.' It may surprise him to learn that no instructed modern Christian trembles at such an innuendo. For the most devout faith in Christ rests upon truths which have been quite as 'humanly' ascertained as those of science. As Dr. Orchard has recently said in his excellent little volume on *The Necessity of Christ*—'He is the underlying reason, that which is at once the heart of God and the core of the world. Christ is, therefore, the ultimate necessity, the fundamental datum, and the final validation of thought.'

Mr. Bennett opposes Mr. A. G. White's 'religion of the open mind,' on the ground that religion and the open mind cannot go together. But why not? Because of 'the conviction that nothing matters so much as the facts.' So he proceeds, after the usual manner of 'Rationalists,' to assume that only he and his *confrères* rightly estimate the facts. Their 'triple inspiration' is, he declares, 'The ascertainment of the facts of the universe, the facing of those facts, and the doing justice according to those facts.' But the plain retort of the thoughtful Christian is also here expressed. For the unbeliever, by whatever name he may be known, does *not* face the

facts. He faces some of them, as these pages show; but he is in the position of the man who cannot see the wood for the trees. Whether it be in regard to Christian origins, or Church history, or daily Christian experience and conduct, he ascertains, faces, does justice to just those facts, and those only, which suit his predetermined contention—viz.: 'the fall of the Christian religion.' But it is those other facts which he does not face, because he does not choose to ascertain them, which show, for all who are not wilfully blind, that the Christian religion has not fallen—unless it be in Browning's well-known sense—'falls to rise, is baffled to fight better, sleeps to wake.'

Next to Mr. Bennett's oracular pronouncement come ten brief replies to the question—'Will orthodox Christianity survive the War?'—by such 'representative humanists' as Sir Ray Lankester, Leonard Huxley, J. A. Hobson, Sir Bryan Donkin, Prof. J. B. Bury, H. W. Nevinson, Sir H. H. Johnston, H. de Vere Stacpoole, and Right Hon. J. M. Robertson, M.P. Space to estimate these is not here accorded; but it may be remarked that Sir E. Ray Lankester's contribution must have surprised if not displeased the compilers of this Annual. For it reminds one inevitably of the ancient story of Balaam and Balak—'And Balak said to Balaam, "What hast thou done unto me? I took thee to curse mine enemies, and behold thou hast blessed them altogether."' For Sir Ray unequivocally declares and maintains that 'In my opinion the Christian religion—which we must remember is a complex of many different teachings—is being enormously strengthened in its noblest features by this war. Every man, woman, and child in this country and that of our Allies, who loved it before, and many who were previously indifferent to it, will love it with fervour, because in fact its teaching comprises—indeed has disseminated throughout the civilized world—the great principles for which we are at this moment fighting against Germany, namely those involved in the desire of peace and goodwill among men, love of honesty and justice, pity and compassion for the suffering and oppressed, and the watchwords Liberty, Equality, Fraternity.'

Small wonder that Mrs. Bradlaugh Bonner, who inherits all her father's contempt for Christianity, should protest against such an utterance. Yet it is only what must be when a man of probity and culture ascertains, faces, and does justice to, *all* the facts, instead of merely some of them.

After a characteristic paper by Mr. W. Archer on 'Theology and the War,' comes one by Mr. A. G. White on 'The greatest Illusion'—which is, of course, the general claim and position of Christianity. Then follows a slashing indictment of the Papacy by the ex-priest, Mr. Joseph McCabe, which, certainly, we should not like to have to answer. Finally, Mr. C. T. Gorham, under the theme—'Watchman, what of the Night?'—elaborates a general avowal that the 'war has shattered all belief in a Heavenly Father,' and that the 'total facts' of human life make a belief in His Providence unthinkable. Those who are acquainted with the late Sir Henry Thompson's little

book, *The Unknown God*, will remember that that distinguished surgeon, after twenty years given to the fearless and impartial scrutiny of the whole case, comes deliberately to the opposite conclusion, viz. : that unmistakable Benevolence rules everything. His verdict is at least as reliable as that of Mr. Gorham.

The plain truth in summary, concerning these specious pages, is that they represent only an *ex-parte* statement from beginning to end. Certainly it would be well if all the preachers in the land could be compelled to read, mark, learn, and inwardly digest many of these declarations, as showing what is actually working on the minds of vast numbers of those who are so conspicuous by their absence from Christian services. The ostrich policy is utterly played out. But so far as this production itself is concerned, a thorough and careful scrutiny supplies abundant reasons why those who are inside the Churches should decline to forsake them, and come out. For here, in point of fact, is a most irrational collection of reasons for being a 'Rationalist.' Gross assumptions, dogmatic decisions without evidence, sweeping assertions that will not bear scrutiny, oracular but really empty declarations, misleading epigrams, jibes and sneers thinly veiled in innuendos, definitely false statements, manifestly false principles, suicidal confessions, mutual contradictions,—constitute poor grounds on which to indict Christianity. Nor is there here, in so saying, simply the Parthian shot of a reviewer. For if the Editor will only permit, it will be perfectly easy at any moment to supply more than sixty exact quotations which, with their context, illustrate every one of the sinister characteristics just mentioned. The pity is that they cannot here be printed. For they should, and would, suffice for every 'open mind,' to show, as do the German deeds of desperation, that it is indeed a bad cause which needs such defences.

FRANK BALLARD.

THE ART OF WILLIAM DE MORGAN

THE closest analogy in the history of English literature to the career of William De Morgan, whose gentle, humorous spirit passed into the Great Beyond on January 17 last, is the case of Samuel Richardson, the Aldersgate printer. But Richardson was barely fifty years of age when *Pamela*, his first romance, was published. De Morgan had reached the age of sixty-seven when he burst upon a world satiated with sex problems and half-baked antinomian doctrines, with *Joseph Vance*. An unsuccessful painter, a moderately good designer in stained-glass windows, and the rediscoverer of the lost process of lustre—these were the three stages of his career until he came to his own as a novelist. As the designer and producer of tile-pictures he achieved considerable success, though his artistic temperament prevented him from securing the full financial reward of his work. But it gave him entrance to the famous Chelsea aesthetic set whom we know as the Pre-Raphaelite Brotherhood, and

he became an unobtrusive but welcome intimate of William Morris, Dante Gabriel Rossetti, Burne Jones, and Ford Madox Brown. Ill-health caused his withdrawal to Florence for the winter months, and in the later period of his life the city on the Arno was his permanent residence, broken only by brief summer trips to England. De Morgan had, therefore, slipped out of the artistic world altogether when he suddenly reappeared in the unexpected guise of a writer of romance. Only eight years elapsed between the appearance of his first and last novels, and he passed away at the age of seventy-seven.

George Gissing, in *The Private Papers of Henry Ryecroft*, gives a definition of Art as 'an expression, satisfying and abiding, of the zest of life.' Whatever may be thought of its general application, this definition exactly fits the literary art of William De Morgan. No young man could have written his books. The attitude of whimsical detachment and of placid tolerance towards the riddles of existence which characterizes all his work is only possible to one who had lived and suffered. No trace is found of fierce revolt or intolerable resentment against life's disillusion. He learnt resignation, perhaps in a hard school; but it is the cheerful resignation without repinings, and as he looks back upon life from the vantage-point of late middle age he finds it good. Life never lost its savour or its thrilling mystery for him, and it is this quality of his work as well as the play of his flickering humour that commends his books to this generation in spite of their inordinate length.

Though all his novels bear the imprint of the twentieth century upon their title-pages, their atmosphere is that of the early eighties. The only illustrator who could have done justice to his characters would have been Du Maurier. In some of his novels we meet with taxi-cabs and tube railways, but the people who use them belong to the more leisurely Victorian age. They bear the hallmark of that era in their placidity, in their very slang, and in their whole attitude to life. Sitting on the brink of the twentieth century volcano De Morgan turned his eyes to the comfortable years, never to return, when, if wars took place, they were fought out in far-off corners of Africa or Asia, and served only to season the morning newspaper, too remote to disturb the serenity of British ease. In effect he excels as the portrayer of comfortable middle-class interiors. He has an irresistible way of hitting off the distinctive features of the Englishman *en famille*, and more particularly of the Englishwoman. Most of all is he effective in the delineation of the British matron—when that pillar of Society wore lace caps and moved about the world with a conscious dignity—'Like Convocation coming downstairs,' De Morgan describes her movements in *Alice-for-Short*. All the little foibles of the estimable middle-aged lady, her complacent evaluation of her own exceeding righteousness, her incorrigible habit of putting her husband or her children in the wrong, and her ready assumption of the air of resigned martyrdom if her will or prejudices are crossed—De Morgan brings out these characteristics

with a genial if gently malicious chuckle. Equally penetrating are his descriptions of the ways that are dark and the tricks that are vain of the jerry-builder. Joseph Vance's father, that delightful rascal, is the classic instance of this skill, but in several of the other novels—notably in *When Ghost Meets Ghost*, the reader is brought into contact with examples of the mental workings of the small builder and his crafty devices for scamping jobs. De Morgan's business experiences in the production of decorative tiles doubtless gave him plenty of opportunities to make studies at first hand in this genre.

Like Dickens, whom he consciously followed as a literary prototype, De Morgan was a Cockney, frank and unashamed. Born and bred in Gower Street, he had all the true Londoner's affection for the big city, and he displays little knowledge of life outside the Metropolitan cab radius. His mother was deeply interested in the improvement of the lot of slum children, and this accounts for the sympathetic knowledge of the conditions of child-life in the inner ring of London which is found in nearly all the De Morgan stories. In particular it explains the novelist's realization of the havoc wrought by alcoholic drink upon the little ones of the city slum. As a rule one does not look for whole-hearted condemnation of the liquor traffic in the possessor of the artistic temperament; and it may be conceded that De Morgan does not consciously assume the rôle of temperance advocate. But no temperance tract could portray the ravages worked in the lives of the children of the poor by addiction to drink more dramatically than the opening chapters of *Alice-for-Short*, and *It Never Could Happen Again*. In *When Ghost Meets Ghost* also the public-house plays a mischievous part in the criminal activities of the returned Botany Bay convict. In fact no reader of these novels can escape a vivid impression of the close association of the drinking habit with the worst terrors of the abyss of poverty.

In his attitude to organized Christianity De Morgan displays a strong animus against all shams and merely traditional prejudices. The successful novelist in *It Never Can Happen Again* is a confessed agnostic, and he freely employs the weapon of raillery against the unreasoning and traditional religiosity of his wife and mother-in-law who 'neither of them knew anything of theology or divinity or exegesis, except that the Bible was the Word of God, and contained everything necessary to Salvation as well as to the fostering of all our little particular prejudices.' But for self-denying and sincere professors of Christianity such as the two clergymen in the same book he has nothing but the highest respect.

One of the main charms of De Morgan's style is his eccentric habit of incorporating in his narrative little scraps of vernacular conversation in *oratio obliqua*. These scraps crop up unexpectedly like bits of granite on a moorland, and carry on the narrative in the language of one of the humbler characters of the book—the slum child, the charwoman, or the cabman. The result is at first reading

a trifle disconcerting; but the reader soon comes to look for these breaks in the narrative with a peculiar appetite for their whimsical humour.

A word must be added about the length of the novels. William De Morgan is as unconscionably long in reaching the climax of his story as the Merry Monarch was in the act of dying. In one of his books a novelist tells his neighbour at a dinner party that the average novel contains 100,000 words. These were certainly not the limits observed by De Morgan. Indeed a story is told—probably of the *ben trovato* class—that once De Morgan was discovered by a friend busily scoring his manuscript with a blue pencil. Asked what he was doing he replied, 'Just cutting out a hundred thousand words from my new novel to oblige my publisher!' He loved to turn aside from his story to comment with leisurely humour upon the ways of things, and frequently these prolix philosophizings are the most precious thing in the book. He preferred to develop his theme without hurry and to leave little or nothing to the imagination. Hence he is anathema to those headlong folk who demand that in an age of motor-cars and aeroplanes a story shall press along heedless of speed limits. It is not likely that William De Morgan's vogue will survive his death by many years; but in these days of strife and passion not a few will turn for mental refreshment to the homely humour and Victorian sentimentality of these stories of a day when men hung the trumpet in the hall and studied war no more.

ARTHUR PAGE GRUBB.

GERMANISM FROM WITHIN

MR. A. D. MACLAREN, an Australian journalist, has written two books of vital interest—*Germanism from Within* and *Peaceful Penetration* (Constable & Co., 7s. 6d. net and 3s. 6d. net). For thirty years Germany has been the core of his thought and reading, and the last seven years have been spent in the closest contact with all sections and classes of Germans, not only in large centres but in every part of the Empire. His studies have not been called forth primarily by the war. They deal with that as the culmination of certain tendencies and activities rooted in history and national character, but their central theme is an analysis of *Deutschtum* or Germanism. The writer is not here concerned with the urgency and justice of the cause of the Allies, nor with the atrocities committed by our enemies. His object is to survey a critical period and estimate briefly a national character.

Living with North and South Germans he has reached the conclusion that the breaking-point could not long have been deferred. Before war began we were in peril from 'peaceful penetration.' 'Despite the fierce tirades against *Kultur* since August, 1914, it remains a truth as hard as granite that for decades we have borrowed much of our philosophy and nearly all our theology from Germany, and some theorists would mould all our schools and education system

on the German pattern. What we borrowed openly and consciously had a less baneful effect than the subtler workings of German influence, of a German mentality.' Germany has undergone an industrial revolution, but her science and her advance to world-power have not worked the radical moral change which some supposed. 'In spite of surface candour the German's heart is never on his sleeve, and in the best type there is always a touch of Iago. That is one reason why he is universally disliked. There is ever some mental reservation behind his expression of goodwill.'

Germanism itself is a complex study. To understand it we must put Germany and Germans in their historic setting. 'A nation which has not, like England and France, used its industry and wealth, its arts and science, to work out its political freedom, is in more imminent danger of becoming a prey to perverted idealism than to materialism.' Even Eucken 'has supported acts of Terrorismus with the identical arguments used by Treitschke—that the main object of war is to destroy the moral standing of your enemy.' Teuton culture is narrowed down to its own little ego. It 'cannot absorb; it can only supplant.' Germanism has been exalted into a religion and Terrorism spiritualized. Mr. Maclaren thinks that 'few who really knew Germany and the German spirit have been greatly surprised at the treatment accorded to Belgians, or the methods of warfare practised by Germany's submarines, or even at the encouragement of the Turks in their sanguinary persecution of the Armenians. Those who had come into living contact with the German mind of highest type, and with German metaphysicians of whatever period, needed no theory of two Germanys to fall back upon in order to account for the deeds of "frightfulness." The war was in a very deep sense a *'heiliger krieg.'* The claim to world-sway 'is based on race supremacy plus military power. For the last decade German thought and aspiration has embraced the whole world as its legitimate domain. Conscious of her power, Germany desired to expand, to have colonies for her surplus population, and 'markets secured on the durable base of blood ties and language and kindred culture.' The millions of German emigrants seemed to be lost to the Empire. 'Germans at home and abroad were found asking themselves if the mightiest military people in Europe, and the best educated, the nation that had within half a century made the most progress in industry and commerce, was little more than a cipher as an extra-European or colonial empire.' Imperialist ambition waxed stronger. Mr. Maclaren found England constantly referred to as the *Erbfeind* (hereditary enemy). She was regarded as blocking the way everywhere. The notion that the German Fleet was solely intended for the prosecution of trade and colonies was directly at variance with the opinions expressed by most of her leaders of political thought. Every one really knew that England was well-disposed towards Germany till about fifteen years ago, when she saw that Germany was 'preparing stealthily to undermine her interests all over the world.'

The German mind loves a theory. So strong is their hold that theories cannot be shaken off even by facts. Germans argued 'All empires have had their youth, their heyday and decline—Rome and Carthage, Spain and Holland. Therefore the British Empire must share their fate. And in face of professors and universities and "fundamental principles" the British Empire persists in surviving.' The world-wide expression of solidarity in the British Empire was one of the unpleasant surprises that the war brought to Germany. That, Mr. Maclaren holds, had greater effect on the Teutonic mind than the fact that troops streamed in to our help from Canada, Australia, and above all from South Africa, where Germany had assiduously prepared the soil in advance and confidently looked forward to the maturing of her plans and calculations. 'It is a life-and-death matter that British citizens throughout the Empire should know what Germany stands for in the way of intrigue and undermining, and should be on their guard against insidious as well as open invasion.'

Germans had learned during the past forty years that there may be a state of industrial warfare between nations as real as any other kind of warfare. After her succession of great victories she devoted herself to industry and science. Chemists and factory owners were brought into the closest co-operation. 'Her scheme of industrial and commercial organization embraced the whole world; it gradually spread its tentacles to the life-veins of British trade in some lines and was getting ready to extend its grip to others.' In Russia she established industries and gained a controlling influence over many businesses. For several years she has been dreading that Russia would shake off this yoke, and therefore prepared to strike her down at the first favourable opportunity.

The real cause of the war, however, was 'the determination of Germany to proceed *via* the Near East to the universal Kaiserdom to be built on the ruins of the British Empire. Germany struck at her selected moment. For forty-three years she had been getting ready, sometimes openly, sometimes underhand, awaiting calmly the favourable hour.' A fatal mistake was made in estimating the situation. Germans are the worst judges in the world of national character. All their theories about Indian and South African disaffection, about British decadence, and French light-mindedness were falsified by the event. Germany hoped to extend her own sway over the world. After six months of war Prof. von Leydon wrote, 'There can be no rest or respite for any honest German until the British Empire has been swept into the oblivion of past history.'

The aim of military training is to make the German soldier consider nothing beyond what he is told. He learns a little of his trade every day, and each day learns it a little better. 'Trained to obey, and officered by men thirsting for military glory, he acts with machine-like obedience.' The training is not altogether responsible for the machine-mind or for outrages on women and children. 'They are both connected in some subtle way with the Prussian national

character,' in which there is 'a studied cruelty, an active, sometimes refined delight in torturing.' Mr. Maclaren can hardly find words to express his loathing and scorn of the whole attitude of the German Socialists to the war and Germany's rulers. None of them save Karl Liebknecht 'ever raised a finger to protest against Belgian outrages, the sinking, without warning, of unarmed ships.' Some painful facts are given as to the treatment of interned prisoners. Mr. Maclaren was himself interned at Ruhleben; and though he saw little active ill-treatment, one or two of the soldiers were positively brutal.

Feeling all over South Germany has for years been growing more and more imperialistic and anti-British. A crushing defeat would change the attitude of Bavaria and Saxony to the sabre-rattling imperialism of Prussia; a German triumph would make them better Prussians than ever. It does not seem as though defeat would lead to revolution. There is no healthy public opinion in Germany, and until a new freedom breathes through all *Deutschum* and higher political ideals inspire both rulers and ruled there is not likely to be any. 'When a Stein guides her helm of state, instead of a casuist like Bethmann Hollweg, when ideals based upon a German conscience differing from all other consciences cease to sway the general mind, Germany may find her soul again. She will never find it in theories of race superiority, or in clamour for world-power.'

The Kaiser has 'a large element of mysticism, a kind of religious fatalism, and this type of mysticism has never gone hand in hand with pacificism. For he is the mystic whose faith is compounded of belief in the efficacy of religion plus belief in war as part of the God-ordained system.' 'His vanity is his salient characteristic both as man and monarch. It carried him to any extreme in his jealousy of Bismarck.' Nor does religion soften the national temper. Lutheranism has 'always contained the uglier elements of *Deutschum* within it, a hardness akin to that of militarism.' The nominally Protestant population of Berlin is 2,060,000; yet on a Sunday in February when numerous confirmations were to take place the total attendance at the Protestant churches was 85,000. Since January 1, 1908, in Berlin alone 81,967 Protestants, 5,029 Roman Catholics, and 196 Jews have notified their separation from the State Church. Many other subjects of deep significance are discussed in this volume.

The smaller work on *Peaceful Penetration* shows how Germany has been using her trade relations all over the world to foment disaffection and undermine foreign Governments. Before war broke out Mr. Maclaren discerned those dangers threatening our economic and political life. A vast army of mercantile employes, many of them naturalized without being divested completely of their German citizenship, were doing the work of *Deutschum* very effectively. From one end of Belgium to another prominent among the invading troops men were recognized who had travelled through the country as agents for various businesses. What Mr. Maclaren saw on the Continent threw light on things that he had watched in Australia fifteen y

before. He understood 'why Germans sought to gain influence in political parties, established their own schools, and wherever possible strove to identify local nationalism with anti-British sentiment. I read letters and articles in German newspapers purporting to be written by Indian students, I knew that in German South-West Africa the Germans, prompted from the homeland, were intriguing to prevent the remnant of the irreconcilables in Cape Colony from ever becoming reconciled.' 'German methods of combining trade, politics, and espionage have been part of the scheme of *Weltpolitik*, and the efforts to control industries and commercial spheres all come within the State organization. The subsidies to steamship companies and differential railway rates for goods to be exported, were among the mildest methods. These were employed at home. Abroad, German consuls were not only assisting Germans to secure business—as far as their success was due to their being abreast of commercial needs and to superior commercial training it was legitimate—but to secure control of "key industries," and they were constantly intriguing for political ends.' German schools, business firms, and individual settlers in foreign countries were in communication with Berlin and a network of interests was formed which might benefit *Deutschum* in case of an open rupture of peace conditions. The chapter on Sleuth-Hounds shows the large part that espionage plays in Germany policy. The Secret Service embraces all classes and callings to an extent which cannot be imagined by those who have not seen its public and social life. The spy who is sent abroad has lived in this atmosphere of petty spying at home. Mr. Maclaren drew attention to these sinister activities wherever possible, though with scanty results. The war has revealed many things to him, but it has confirmed more and has given new weight to the words of Mr. Hughes, the Premier of Australia: 'We ought not to commit the criminal error of building up our industries upon a foundation controlled by the enemy.' Every statesman and every business man will need to study these facts with close attention. We have escaped a great peril, and must not allow ourselves to be taken by surprise when peace returns to the world.

JOHN TELFORD.

Recent Literature

THEOLOGY AND APOLOGETICS

The Mythical Interpretation of the Gospels. Critical Studies in the Historic Narratives. By T. J. Thorburn, D.D., LL.D. (T. & T. Clark. 7s. 6d. net.)

THIS work gained the Bross Prize for 1915. It is a critical examination of the mythical hypotheses as to the Gospel history. Such theories were practically unknown before the end of the eighteenth century when Dupuis published his *L'origine de tous les Cultes, ou le Réligion Universelle*. He connected all primitive religion with a system of astral mythology, and traced the origin of astral myths to Upper Egypt. Dr. Thorburn gives a brief survey of the chief works on the subject in his Preface. Mr. J. M. Robertson's 'excursions into the field of theology all bear the marks of great haste and extreme recklessness of statement.' His work is largely dealt with in this volume, as is that of Prof. W. B. Smith and Prof. Drews. The stories told by the Evangelists are carefully compared with the mythic episodes from which they are said to be derived and the theories are shown to be baseless dreams. In fifteen chapters, which begin with 'Mary and Joseph,' and follow our Lord's life to His Resurrection and Ascension, each statement of the mythical theorists is examined with the closest attention. Robertson and Drew's theory as to the birth of Jesus is full of flaws. 'The silly and bombastic nonsense' of the legends to which they link it has really no connexion with it. The whole examination of the mythical theories shows how baseless and ludicrous they really are. Such an examination was urgently called for. It needed endless patience, great research, and much learning to follow out the subject into all its labyrinths. Dr. Thorburn has done his task well, and the book will be of real value to students of the mythical theories.

What think ye of Christ? By the Rev. Charles E. Raven, M.A. (Macmillan & Co. 4s. 6d. net.)

Mr. Raven writes for the large and increasing company who feel the attractiveness of Jesus, but are perplexed by the difficulties in gospels and creeds, and repelled by the failure of the Church to explain or admit them. His own work as lecturer in theology and dean of Emmanuel College, Cambridge, supplemented by experience since the war in an old-fashioned parish, has made him venture on this formidable task. He has tried to be frank, not afraid to

confess ignorance, yet more concerned with construction than criticism. Soon after his ordination he was thrown into the midst of a strong anti-Christian crusade at Emmanuel College. For eighteen months life was one long struggle against dominant unbelief. In a Religious Discussion Society of twelve members, founded by Mr. Chawner, he was the only professing Christian, and used to come away from the meetings literally worn out with the strain of his 'puny efforts to make a case for the faith' that was in him. His half-formed beliefs became, however, clearer and stronger. 'The personality and claims of Jesus came to mean more and more both to me and to my opponents, while the metaphysics of the Creeds meant less and less.' His College work led him to frame an interpretation of Christ in the terms of his own time. And this has been confirmed by parish work. He warns off those who maintain that in religion re-statement is neither necessary nor possible, though he is well aware that 'a passion for renovation can seduce us from our allegiance to Christ and the Gospel of love just as readily as a subservience to tradition.' His five lectures deal with Man's Knowledge of God, The Oneness of Jesus, The Many-sidedness of Jesus, The Divinity of Jesus, and Man's Salvation through Jesus. Certain broad principles which characterize the modern conception of God are laid down in the first lecture. Then a brief summary is given of the theology of the Incarnation, so far as it is contained in the formularies of the Catholic Church. Early theology was apologetic in character, growing definite as new questions were propounded or new criticisms developed. Before the first generation had wholly passed away the Fourth Gospel was written, 'which seems almost wholly free from these apologetic tendencies, and which contains the purest attempt ever made to interpret Christianity in the light of its own great spirit.' The book is its own testimony. 'Here is a background against which Jesus and His Church stand out in their true perspective relationship; here is a scheme of thought which in its emphasis on love gives us an adequate picture of God, a consistent account of His operations, a sufficient incentive to call out our highest efforts, and an unfaltering guide to lead those efforts to their goal.' A careful and instructive summary of the Christological teaching of the Fathers is given, and the lecture on the Many-sidedness of Jesus is beautiful and arresting. We do not find ourselves in agreement with the criticism of the First Gospel, and Galileo is rather hardly dealt with, but the study of the material preserved for us in the New Testament shows that Jesus lacked none of the attributes which go to make up human excellence. 'He unites in Himself what else seem irreconcilables.' In the lecture on The Divinity of Jesus, His sinlessness is emphasized. As to our Lord's pre-existence, Mr. Raven holds that 'what we want is not the denial of the pre-existence, but a shifting of the stress from the pre-incarnate to the incarnate, from the eternal Son of God to the historical Jesus of Nazareth.' As to the miraculous element in the life of our Lord, he thinks the important matter is that we should accept

Him as divine and alive. The closing lecture on Man's Salvation through Jesus lays stress on the fact that it is the business of Christianity to save souls. If that cannot be done our theology may go at once on the scrap-heap. There is a phrase or two that does not seem in good taste, and we find a few passages where we are not able to follow Mr. Raven in his conclusions, but his book will give light to many perplexed minds, and the way in which the authorship of the Fourth Gospel is handled is very effective.

The Hebrew-Christian Messiah. By A. Lukyn Williams, D.D. (S.P.C.K. 10s. 6d. net.)

These lectures, delivered on the Bishop Warburton Foundation, seek to interpret the motives with which the Gospel according to St. Matthew was written, and to explain its words in the sense in which contemporary believers were desired to apprehend them. The Gospel was written after the fall of Jerusalem to build up Jewish Christians in their faith. The genealogy of chapter i. is thoroughly Jewish in plan and method, and the Virgin-birth is regarded as a proof of the divinity of Jesus. St. Matthew deals with great preliminary questions raised by the men of his time against the Messiahship of Jesus. No other record lays before believers of the Jewish race so vivid a description of Messiah as seen by Jewish eyes. The Jewish parties of the time are described in the light of the latest research. Christ is next shown as the Healer of Disease. Had He not wrought His miracles, history would teach us to be doubtful of His claims and promises. We believe in Him because of His miracles. Three lectures deal with our Lord's originality as a teacher, His upholding of the Jewish Law which He came to fulfil, and the ethical demands made in the Sermon on the Mount. The Messiah is next considered as Son of David, Son of Man, and Son of God. In a valuable lecture on the Messiah and the Apocalyptists, Dr. Williams says 'it is impossible to understand, humanly speaking, how Christianity could have arisen, if it had not been built upon the foundations laid by the Apocalyptists.' Our Lord's words are studied in the light of Jewish apocalyptic literature, and it is shown that 'His identification of Himself with the Son of Man carried with it the expectation of suffering as well as of present power and future glory.' The concluding lectures are on 'The Messiah and the Cross' and 'The Messiah—the Victor.' The book is a luminous study of the Messiahship in St. Matthew's Gospel. It is based on wide research and ripe learning, but it is always easy to read and understand. The publishers deserve special praise for the attractive style in which the volume is printed.

Essays in Orthodoxy. By Oliver Chase Quick, Chaplain to the Archbishop of Canterbury. (Macmillan & Co. 6s. net.)

This volume is worth all the attention that preachers can possibly give. It is not a mere *apologia* for traditional theology, but a modern

exposition of certain fundamental doctrines, written with the ease and mastery of a theologian who is sure of his ground, and confident in the eternal revelation which that theology enshrines. The book is a sign of the times; in the intellectual realm Christianity is triumphing; here is another token of the coming dawn. The writer is one of the rising theologians of the Anglican Church. Some of us think that his Ellerton Essay on Mysticism is the best review of the subject yet published, and should not be allowed to repose for ever in the recondite pages of the *Journal of Theological Studies* (January, 1912). His sixpenny book on *Modern Philosophy and the Incarnation* is another proof of his powers; and now we have what we sincerely trust will be a foretaste of a great constructive work. Mr. Quick takes the doctrines of God the Father and Creator; God the Son, Revealer and Redeemer; God the Holy Spirit, the Witness and the Sanctifier. He attempts to re-discover the treasures of the catholic theology of the Church, and he succeeds. There is hardly a page which does not sparkle with a new and suggestive setting of an old truth. The chapter on the Judgement may be singled out as particularly good; the exposition of 'the Wheat and the Tares' as a parable of the true religious view of evolution is masterly. But preachers would be well-advised to preach through the whole book, to the lasting benefit of their own congregations and their own souls. 'Re-interpretation' obviously involves more 're-statement' than Mr. Quick at present allows to us, but unquestionably the urgent demand for re-statement can be most usefully met by re-interpretation such as he gives. The exposition of the doctrine of the 'Two Natures' does not carry us far, but the limits of the book naturally forbid this. The writer presents his work as a contribution to the practical needs of the modern time, not as a mere academic adventure; he has given us, therefore, a living book, in touch with reality and the modern mind. But he shows us that he is eminently qualified to undertake the larger task of expounding the 'sacramental metaphysic of Christianity' (to use his own suggestive phrase), and to give us a treatise on the religion of the Incarnation that will be worthy of the noblest traditions of English theology.

The Inner Life. By Rufus M. Jones, Litt.D. (Macmillan & Co. 3s. 6d. net.)

We owe much to Dr. Rufus Jones, and this little book adds deeply to the debt. It appears when men are overwhelmingly occupied with objective tasks, yet some will be 'glad to turn from accounts of trenches lost or won to spend a little time with the less noisy, but no less mysterious, battle-line inside the soul.' It begins with our Lord's discovery of His Mission. 'Suddenly the moment of clear insight came, and He saw what He was in the world for.' We have to make a life. The soul can have what it wants. 'He who seeks with undivided aspiration, will always find.' Through the Beatitudes the whole inner world can be seen. We find in them

'the proclamation of a new Spirit, a new way of living, a new type of person.' Dr. Jones speaks of Christ's teaching about the kingdom. 'The coming destiny is not in the stars, it is not in the sentence of a Great Assize, it is not in the sudden shift of "dispensations"; it is in the character and inner nature, as they have been formed within each soul.' Through all the gospel is 'the mighty inner fact of an intimate personal *experience* of God as Father.' A beautiful chapter is given to 'Some prophets of the Inner Way'—the psalmists, St. Paul, and St. John. Then we reach 'The Way of Experience.' It is waiting on God, 'who is the Oversoul of our souls, the Overmind of our minds, the Overperson of our personal selves.' The section on prayer is very suggestive. Here is a book that will enrich the heart and mind of every reader.

The S.P.C.K. series of *Translations of Early Documents* (2s. 6d. net) is enriched by Canon Charles' translations of *The Book of Enoch*, originally prepared for the Oxford University Press, and *The Testaments of the Twelve Patriarchs*, from the volume published by Messrs. Black. The Introduction in both cases is supplied by Dr. Oesterley. The Book of Enoch is in some respects the most notable apocalyptic work outside the canonical scriptures. The author of the earliest portion was a Jew who lived in Northern Palestine. Canon Charles thinks that all the parts were written by Chassidim or their successors the Pharisees. The language, contents, and importance of the book for the study of Christian origins are discussed in this valuable Introduction. *The Testaments of the Twelve Patriarchs* probably dates about 185-104 B.C., some later portions being added during the middle of the next century. Some passages were probably known to our Lord and used in His teaching. Dr. Oesterley also edits *The Wisdom of Ben-Sira: Ecclesiasticus*. It was much used for instructing catechumens in the conduct of life, and thus became in a special sense the ecclesiastical or Church guide-book. Dr. Oesterley deals fully with the title, date, authorship, character, and importance of the book and the Hebrew manuscripts in his Introduction, and supplies brief notes on difficult passages. The text is arranged in sections in a way that adds much to the interest of a valuable handbook.—*The Apocalypse of Ezra* is translated from the Syriac text with brief annotations and an Introduction by Canon Box. The Apocalypse belongs to an earlier type of Judaism than that represented in the Rabbinical literature as it has come down to us, and the portions that bear the name of Salathiel are of surpassing interest for the student of the New Testament. 'They betray an almost Pauline sense of the universality and devastating effects of sin, and manifest a pathetic longing for some efficacious means of salvation.' The notes will be of great service to students.

The Short Course Series (T. & T. Clark, 2s. net) now numbers twenty volumes. The subjects and the writers invite confidence, and the three latest volumes well maintain the reputation of the

choice little series. Prof. Milligan's sketch of *The Expository Value of the Revised Version* gives the history of the Versions from the time of Wyclif, and brings out, by many instances, the practical and doctrinal significance of the Revised Version. Principal Tait's little book on *The Prophecy of Micah*, and Principal Selbie's *Belief and Life*, based on the Fourth Gospel, are rich expositions, full of suggestive matter for preachers. There is much here for preachers and for devotional study.—*Portraits of Women in the New Testament*. By Thomas E. Miller, M.A. (Allenson. 3s. 6d. net) These portraits are sketched with skill and sympathy, and teachers will find much to help them in their work. Mr. Miller finds it hard to separate Martha and Mary, 'perhaps in our study as in our Christian character, Martha and Mary should go hand-in-hand, like true sisters. Separated, they run to extremes; the one to self-righteousness and the other to quietism; but the combination of the two will always produce the ideal Christian.'—*The Rational Way to Spiritual Revival*, by Frank Ballard, D.D. (Kelly. 1s. net), is written in a way that will arrest attention and make men think. Revival must be sought along the path of unity, vitality, and personality. Dr. Ballard works out his argument in a persuasive and impressive way. The world is longing as never before for good and substantial religion, and this little book will guide and help many who are longing to promote such revival.—*God's Progressive Revelations of Himself to Men*. By J. M. Wilson, D.D. (S.P.C.K. 1s. net.) Canon Wilson preached these seven sermons in Worcester Cathedral during Lent, 1916. He deals with man's thoughts of God, and shows how the earliest conception of Him seems to have been that of Creator. We ought to go on learning more about the Creator whilst regarding God also as 'the Trainer of mankind in families and nations,' and as the God of righteousness. The greatest revelation of all is of God through and in Christ. Canon Wilson has mastered the art of condensing great subjects into little books, and this is a fine specimen of his gifts as a thinker and a teacher.—*The Religious Tract Society has issued Les Quatre Evangiles et Les Actes Des Apôtres* (1s. net) in the Synodal Version of the Bible Society of France, with useful notes and sixteen illustrations by Harold Copping which are full of skill and feeling. It would be a boon indeed if such a book could be put into the hands of every French soldier.—*The Reasonableness of Christianity*. By Hubert St. John. (Kelly. 7d. and 1s. net.) Five manly sermons by a soldier who has faced death on the battlefield. He feels the blessing of religion, and know show to appeal to thoughtful men. The sermons are always practical and suggestive.—*The Silent Voice*, Second Series. (Bell & Sons. 1s. net.) These 'teachings' were received, we are told, during prayer and written out immediately afterwards. They are devout, but somewhat mystical and visionary. 'The time will be when My altar will be by the green pastures, or the fireside, or at the daily meal.' 'Our Father in heaven' 'dwelleth in you, in no heaven save your heart.'—*The Spirit is Life*. (Allenson. 6d. net.) Well-chosen passages from William Law's letters, dealing with great truths in a very impressive way.

HISTORY AND BIOGRAPHY

The Cambridge History of English Literature. Edited by Sir A. W. Ward, Litt.D., and A. R. Waller, M.A. Vols. 13 and 14. The Nineteenth Century. (Cambridge University Press. 9s. net per vol. £5 5s. net the set of fourteen vols.)

THIS is the first adequate history of our literature, and each of the fourteen volumes will become a rich mine for students. It stretches from Beowulf to the end of the Victorian Age, and gives an accurate, impartial, and impersonal survey of the literary achievement of more than ten centuries. In a note at the end of the last volume, the Editors offer the work as a tribute of reverence and recognition to the memory of Shakespeare, the creations of whose 'genius form part of the inheritance of which it behoves our nation and our Empire to remain worthy.' Success has been made possible by the co-operation of experts in many fields in whose relation and co-ordination the two Editors have been very fortunate. The thirteenth volume is rich in great names. It begins with Carlyle, who 'unquestionably was the strongest moral force in the English literature of the nineteenth century.' *Frederick the Great*, with its gospel of might as right, somewhat detracts from his reputation for moral insight. The chapters on the Tennysons and the Brownings will be read with great interest. Matthew Arnold's literary criticisms 'will live as long as the best of their kind; and, in the combination of remarkable poetic achievement with illuminating discourse on the art of poetry and on "the best that is known and thought in the world," Dryden and Coleridge alone, among English writers, share his pre-eminence.' Many will turn eagerly to the chapter on the Rossettis, Morris, and Swinburne, 'whose unequalled versatility in the use of lyric form was amazing in its brilliance.' Mr. Hamilton Thompson thinks that no religious poet of the nineteenth century can challenge comparison with Christina Rossetti. Mr. Sainsbury is very happy in his estimates of the lesser poets. Tribute is paid to the scholarly wit of C. S. Calverley, and to the work of Mary Coleridge, the most remarkable poetess of the later nineteenth century after Mrs. Browning and Miss Rossetti. Richard Watson Dixon only shows his full power as a lyric poet; 'but sometimes in this capacity, his command over strangeness and his ability to transport are all but supreme.' The novelists have a large place in the volume. There are chapters on Thackeray and Dickens, and on the political and social novel, in which full attention is paid to Disraeli and Charles Kingsley. Prof. Jack, in the little chapter on the Brontës, says Emily's one novel oppresses us by its intensity of personal feeling. Her poems are 'on the edge

of greatness.' The fourteenth volume deals with philosophers, historians, biographers, with the growth of Journalism, Caricature, and the Literature of Sport, Travel, and Science. A special feature is the set of chapters on Anglo-Irish, Anglo-Indian, English-Canadian, Australian and New Zealand literature and South African poetry. These are of peculiar value at a moment when the whole Empire is being knit together by the Great War. There is also an important chapter on Education by Prof. Adamson, and a survey of changes in the language since Shakespeare's day. We have become familiar with the successive volumes of this history, and have learned to appreciate its fullness of knowledge and its spirit of judgement more and more highly. The Cambridge University Press deserves the grateful acknowledgements of all students and lovers of our literature for giving us such a matchless set of volumes.

Figures of Several Centuries. By Arthur Symons. (Constable & Co. 7s. 6d. net.)

This book is almost an education in literature. It gives twenty-two estimates of great craftsmen from Saint Augustine to Coventry Patmore and Sarojini Naidu, a gifted Indian poetess who studied at King's College and at Girton. Mr. Symons is a keen critic, who thinks that Meredith's 'verse moves in plate-armour, "terrible as an army with banners."' Meredith suffers from the curse of too much ability: 'When he writes prose, the prose seems always about to burst into poetry; when he writes verse, the verse seems always about to sink into prose.' Rossetti has a position of his own, a kind of leadership in art won in part by his complete knowledge of the medium in which he works. The study of Ibsen is one of the best in the volume. He made drama a science. His 'concern is with character, and no playwright has created a more probable gallery of characters with whom we can become so easily and so completely familiar.' We have been specially interested in the studies of the Goncourts, Baudelaire, Two Symbolists (Mallarmé and Villiers), Huysmans, and Villon, 'the first modern poet.' There is a delightful paper on Charles Lamb, and an instructive estimate of Donne and his poetry. 'Algernon Charles Swinburne' will appeal to all lovers of great poetry, and the little estimate of Emily Brontë is very tender. 'Passion was alive in her as flame is alive in the earth.' Coventry Patmore charms us 'by his whimsical energy, his intense sincerity, and, indeed, by the child-like egoism of an absolutely self-centred intelligence.' There is much pleasure and no small profit to be found in the world of literature to which Mr. Symons introduces us in this masterly volume.

Ireland in the Last Fifty Years (1866-1916). By Ernest Barker. (Clarendon Press. 1s. 6d. net.)

This survey of the Irish question deserves careful reading from both Englishmen and Irishmen. Mr. Barker thinks that the question goes

even deeper than politics and economics. 'It is the result of a clash of two ways of life. England early evolved the conception of the State,' but that has failed to square with the tribal conception so long maintained by the Irish. The two countries have really been separated by policies and actions proceeding from a form of the English State which the Irish could not adopt. The General Survey of the Period brings together the chief events of the last fifty years. Then the Irish Church and Irish Education, the Agrarian Problem, and the Government of Ireland are discussed in detail. There is really no serious agrarian problem. Probably more than half of the soil is now in the hands of the old tenants, and another quarter, some 51,000,000 acres, is waste bog and mountain. The problem of labour in Irish industry has yet to be solved in order that some comfort and decency may be introduced into the urban slums. Mr. Barker has much to say about Home Rule and the Sinn Féin rebellion. Everything is put in the clearest and most conciliatory way in this timely and valuable study.

Carlyle's Frederick the Great. Abridged and edited by A. M. Hughes, M.A. (Oxford: Clarendon Press. 3s. net.)

Carlyle's *Frederick* was a piece of hero-worship which produced a deep impression both here and in Germany. Testimony is not lacking that the historian gradually became aware how much he had over-estimated his soldier king. That is the blot on his biography. Mr. Hughes says he is 'too unwilling to blame his hero, and falls at times into a vein of excuse that is simply immoral. Even his reading of the facts is subject to the bias.' It must be added that 'Carlyle's heart is better than his doctrine, and his error is the fruit of a noble impatience, for he values the strong hand only for the saving of souls.' Mr. Hughes divides his Introduction into two parts—'Carlyle and Frederick,' from which we have already quoted, and a compact and lucid sketch of 'The Birth of Modern Prussia.' The abridgement has been made with skill and discernment, and the gaps have been filled by brief summaries which carry on the thread of the narrative. There are thirty-four pages of valuable notes, a list of dates, an appendix on the politics of the First and Second Silesian wars and a full index. Those who have Carlyle's volumes will be eager to put this work beside them, whilst those who think 'a big book is a big evil' will find here the distilled essence of Carlyle's huge work.

The Foundation of Modern Religion: By Herbert B. Workman, M.A., D.Lit., D.D. (Kelly. 3s. 6d. net.)

A series of six lectures delivered by Principal Workman at Vanderbilt University, on the Cole foundation, supply the subject matter of this most interesting volume. The ground covered may perhaps best be indicated by quoting the titles of the lectures, six in all.

They are as follows: I. The Church and its Task in the Middle Ages; II. The Dawning of the Missionary Consciousness of the Church; III. The Ideals and Antagonistic Forces of the Middle Ages; IV. The Dawning of the Modern Social Consciousness; V. The Monks and their Work; VI. Mediaeval Educational Ideals and Methods. A mere glance at these headings will awaken pleasant expectations on the part of the intending reader—expectations, moreover, which will not be disappointed. For in these lectures Dr. Workman may be seen quite at his best. Here is to be found the same learning, the fine scholarship, the power of selection of the things which really matter out of the mass of inessentials, the same grip of the subject treated in all its bearings, and the impartial handling of matters controversial, which have rendered his former works so invaluable to students of Church history. Principal Workman in this, his most recent, work puts it within the power of the modern student to observe the mediaeval Church and its problems from its own point of view and in relation to its past, and to estimate its ideas and ideals in the light of after developments; hence he may learn many things the knowledge of which should enable him more effectively to grapple with the problems of to-day. The volume is so pleasant to read that the wealth of its learning may perhaps not be apparent to the casual glance; but the learning is there, and its ripe fruit may be gathered in the most delightful fashion from this most suggestive and valuable book. We miss, however, the references, which are, generally speaking, a most helpful feature of Principal Workman's books, while the lack of an index is a matter to be deplored.

Owen Charles Whitehouse of Cheshunt College. (Heffer & Sons. 3s. net.)

This is 'the plain tale of a godly scholar's life told by his daughter Lilian and others.' It is told with good taste and deep feeling, and it was worth telling. Prof. Whitehouse was born at Nagercoil, where his father was in charge of the London Missionary Society's Seminary and spent his first seven years in India. After taking his degree at London University he became a teacher, but in 1872 entered Cheshunt as a theological student. In 1876 he went to Bonn University, where he saw 'enough of German aspirations to know that England must be on her guard against every form of Teutonic rivalry.' He was always strongly opposed to any reduction of our navy. His eyes were also opened to the sceptical criticism of Germany, and gradually he gave himself to the work of reconciling faith and knowledge. On his return to England in 1877 he became professor in classics, Hebrew, and German at Cheshunt. In 1895 he succeeded the apostolic Dr. Reynolds as President of the College until its removal to Cambridge in 1905, when he became professor once more. He died on April 10, 1916. 'Wellhausen gave him his critical attitude and his punctilious scholarship; Reynolds his simple

evangelical faith and his vein of mysticism.' The appreciation of his work by Mr. Stanley Cook is a valuable survey of some features of the Higher Criticism. He was a noble Christian scholar, and this little biography will help to keep alive his gracious memory

Past and Present at the English Lakes. By the Rev. H. D. Rawnsley. (MacLehose & Sons. 5s. net.)

Canon Rawnsley is our foremost interpreter of the Lake District, with its choir of poets and its glorious mountains and lakes. He combines past and present in his latest volume, and they make a charming blend. Reminiscences of Hartley Coleridge and 'A Crack with Mrs. Dixon of Dore Cottage' appeal to all lovers of Wordsworth and his circle and preserve little details which are easily forgotten. The story of Gough and his dog, long out of print, is the most detailed study of that famous tragedy of Helvellyn. The paper on the German miners who settled at Keswick in 1551 breaks ground that is new to most of us, and another paper describes an attempt to trace these miners to their home in Tyrol. The account of the Consecration Crosses at St. Kentigern's Church, Crosthwaite, and their discovery in 1915, is of special interest, but the palm must be given to the beautiful papers which describe 'Sunrise on Helvellyn,' 'The Bluebells of the Duddon,' and the two journeys from Gowbarrow to Mardale and 'A Hundred Miles of Beauty at the Lakes.' 'Crossing the Sands' at Ulverston adds a spice of adventure to the book, and 'At the Sign of the Nag's Head' gives some pleasant glimpses of Keats in the Lake country. The book is altogether charming.

Highways and Byways in Nottinghamshire. By J. B. Firth. With Illustrations by Frederick L. Griggs. (Macmillan & Co. 6s. net.)

Fuller spoke of the pleasantness of Nottinghamshire. It has not the wild beauty of Derbyshire, but it is rich in comely landscape and peaceful scenes. Its main interest lies in the towns of Nottingham and Newark, in the Minster of Southwell, in Sherwood Forest and the Dukeries. The history of great families is prominent in Mr. Firth's record, but he says, 'I have only shaken the old family tree to get the fruit down in the shape of interesting anecdote—personal, historical, literary, or political, as the case may be.' The history of Nottingham stretches back to Saxon times and its capture by the Danes, who came ravaging up the Trent and made this the chief of their five Midland strongholds. To-day it is a typical English town, casual and haphazard in design. Its castle is its pride. In the days of Henry VIII. it 'represented the last word in the blend of military stronghold and royal palace.' With a few exceptions the old feudal castle has disappeared, and the present Castle stands on the foundations of the mansion of the Dukes of Newcastle. Mr. Firth gives an epitome of its history down to its destruction by fire in the Reform riots of 1831. The market-place is the largest of its kind in England. The glories of the Dukeries and the noble houses of Wel-

beck, Clumber, and Thoresby are described. Southwell and its Minster have a chapter to themselves. The place is ringed round with pleasant parks, and is 'a paradise for the dawdler.' The glory of the Minster is its Chapter House—a song in stone.' 'Look at the flowers and the fruit and the little animals playing and nibbling among them, some of them quite hid from view; look at the lavishment of the ornament, and the lightness and the grace of it!' Wolsey spent some time here after his fall, winning the love of all by his courtesy and gentleness. Byron lived here as a boy when his mother had let Newstead. The chapter on Sherwood Forest is of great interest. It is a book that well sustains the high reputation of the series, and Mr. Griggs seems to have surpassed himself in his wealth of lovely illustrations.

Social Life in England, 1750-1850. By F. J. Foakes-Jackson. (Macmillan & Co. 5s. net.)

These eight lectures were delivered at the Lowell Institute in Boston in March, 1916, and make delightful reading. Dr. Jackson begins with Wesley, of whose shrewd observation and wit he gives some capital illustrations. His knowledge of men and his critical power are described as not a little remarkable. 'After his long journeyings no man of his time could have known England, Scotland, Wales, and Ireland better.' Dr. Jackson is an East Anglian, and his second lecture, on 'George Crabbe,' is a tribute to the poet whom Byron called 'Nature's sternest painter and the best.' The way in which he exposed the cruelty, injustice, and rapacity of the time entitles him to a place with the philanthropists who inaugurated a new era of practical humanity. 'Margaret Catchpole,' the subject of the third lecture, throws lurid light on the smuggling and the criminal procedure of the time. University life is seen in Gunning's *Reminiscences of Cambridge*: the Creevy Papers give a picture of the Regency and the trial of Queen Caroline. Lectures on Dickens and Thackeray bring on the social abuses of the time and the snobbishness of Society in a very vivid and enlightening fashion.

Rowland Bateman, by R. Maconachie (late I.C.S.), (Church Missionary Society, 8s. net), went to the Punjab in 1868, and was called by A.L.O.E. the Bayard of Missionaries. His old friend pays loving tribute to his passion for souls and his extraordinary attraction for Indian youths. He overflowed with high spirits, and his 'humour and larkiness' were an essential part of him. He used all his natural gifts to win the young Indians to Christ, and no earthly census can tell how many were thus led into the peace and truth of the gospel. The chapter, 'A Fisher of Men,' is full of incidents of his work, and the blessing it brought to many.—*Footprints of Life*, by Ahava (Kelly, 1s. net). Mr. Bore has put the thoughts and experiences of a life-time into this little volume. He draws largely on his own experience as a country tradesman, and gives many quaint counsels as to ways of making a living. It is a book that will help many humble folk to make the best of their lives.

BOOKS ON THE WAR

Forced to Fight: The Tale of a Schleswig Dane. By Erich Erichsen. (Heinemann. 2s. 6d. net.)

Mr. Erichsen begins with the young Danish farmer from Schleswig setting out to the war in August, 1914. The agony of his sweetheart and his parents when he was forced to leave home is very powerfully described. Duty called, but his heart was not in the struggle. He found Berlin, however, filled with clamorous excitement. He had spent three years there when serving his military term, and knew that 'God-fearingness and bestiality walk there side by side.' He took part in the storming of Liège, and bears tribute to the heroic resistance of Belgium, and gives a vivid picture of his own feeling when he came to death grapple with his first enemy. The horrors of German fearfulness in Belgium stand out terribly, and he does not hesitate to pronounce the nation which has perpetrated this deed as self-condemned. At the sacking and plundering of one unfortunate town he says, 'We behaved like Vandals. I am ashamed every time I think of it. I burn with indignation when I remember the wailing and pleading of these unhappy people, their boundless grief, their indescribable helplessness and despair.' Life in the trenches and on the Russian front is also described in a way that brings the scenes before our eyes. The young Dane lost his right arm, and went back to Schleswig broken and haunted by the horrors through which he had passed. It is a book that every one ought to read, painful though it is.

The Battles of the Somme. By Philip Gibbs. With Maps. (Heinemann. 6s. net.)

THIS book is made up of articles written day by day during the greatest battle ever waged. It is the record of three months' indescribable heroism amid the most terrible thunder of guns—both German and British. There are a few slight repetitions due to the way in which the articles were written, but that is more than compensated for by the vividness of the first impressions made by the stupendous events. Indeed it adds distinctly to their value. Mr. Gibbs holds us breathless from the start on July 1, 'when hundreds of thousands of British troops ran out of the ditches held against the enemy for nearly two years of trench warfare, advanced over open country upon the most formidable system of defences ever organized by great armies, and began a series of battles as fierce and bloody as anything the old earth has seen on such a stretch of ground since the beginning of human strife.' Mr. Gibbs was an officially accredited correspondent permitted to wander freely over the whole Front. The

youngest officers he found to be the most cheerful, feeling the thrill of life amid the dirty trenches. The story of each day is spread out before us. We get into the spirit of the whole scene, and watch deeds of heroism that almost take away our breath. The London men from warehouses and shops were as brave and triumphant as any. They rushed two lines of German trenches through a violent barrage, and captured ten machine-guns on their way. One was handled by a gunner who awaited his chance to sweep the ranks of the London lads. An officer who was carrying a rifle killed him with a straight shot before he had fired more than a few bullets. That shot saved the lives of many men. One British private shot down two German officers and twenty men with abandoned German rifles. At the end of the hunt along the trenches only one man of the party was unwounded, and he was brought back a prisoner. Mr. Gibbs pays tribute also to the courage of many of the German soldiers, who fought with obstinate bravery. His description of the coming of the tanks is exhilarating. Our men could not restrain their laughter as they saw these monsters waddling over shell-craters, killing machine-gun teams and shooting down bombing parties. Mr. Gibbs says the invention justified itself a hundredfold. There is not a page in this volume which does not give one a thrill. Its pictures of endurance and self-sacrificing devotion give us a new sense of the splendour of the youth of our Empire.

The Pan-German Plot Unmasked. By André Chéradame. Translated by Lady Frazer. With an Introduction by the Earl of Cromer. (Murray. 2s. 6d. net.)

M. Chéradame scouts the idea that William II. has been a lover of peace. He had long cherished the scheme for an extension of German influence from Hamburg to the Persian Gulf. That is made clear by quotations from his speeches and other documents. After the Agadir incident of 1911 that policy was perfected, and Germany has now been straining every nerve to gain a peace which would leave her in possession of a large part of the territory that she had set her heart upon as essential to her Pan-German plans. She tried to make a separate agreement with Russia, to obtain the Pope's intervention, and to win over the pacifists of neutral countries with the one object of retaining all the regions she had occupied. The chief reason why she wanted peace was that the prolongation of the war could only compromise and finally ruin all the results already obtained. M. Chéradame has made the study of the Pan-German plot the work of his life for the past twenty-five years. He has visited all the countries involved, and has endeavoured to arouse the public to the danger. He thinks that if the Allies would make it clear to neutral countries how far the Pan-German plot has already succeeded, the falsehood of German sophistries as to the origin of the war would be clearly exposed. 'The Pan-German plot is the only cause of the war.' Lord Cromer, in his Introduction, expresses his opinion that

'M. Chéradame's diagnosis of the present situation is, in all its main features, correct.' It is an eye-opening book, which makes it clear that the future of the Hapsburg territories is the key to the whole situation. M. Chéradame's programme for dealing with them is similar to that outlined by Mr. Wickham Steed in the *Edinburgh Review* for January.

Impressions de Guerre de Prêtres Soldats. Recueillies par Léonce de Grandmaison. (Paris: Librairie Plon. 3fr. 50.)

This is a second series of pictures of the Great War, beginning with the struggle in Champagne and Artois in 1915, then turning to the heroic stand at Verdun in the spring of 1916, and passing finally to Belgium under the yoke, the English in Flanders from September, 1914, to April, 1916. A set of letters from Salonika and Serbia is added. They were originally published in *Les Etudes*, where some of them attracted general attention, and are now edited by its manager. They are written by chaplains, combatants, stretcher-bearers in close contact with the soul of the army, and enjoying its full confidence. They may not tell the story of the fighting better than others, but they have a clearer insight into what concerns the moral condition, the beliefs and feelings, the mind of the soldier. No detail of the war has escaped them. The first letter describes the wounded at Tahure, and the risks run by the brave stretcher-bearers. At one point of special danger the writer committed himself to God. His thoughts went back over his life with bewildering rapidity as the shot fell around him. When at last he had crossed the danger zone he gave thanks for his own preservation and the rescue of two brave lads. The letters from the furnace of Verdun begin with the day when a double victory at Haudromont and Douaumont led the Kaiser to announce to his subjects the imminent fall of that impregnable fortress and kindled in their hearts an enthusiasm without bounds. The anxiety was great among the French leaders, but the soldiers were ignorant of the real situation, and passed the day in a kind of tranquillity. Then the storm burst and gathered intensity till the men felt that they had been thrown into the furnace without victuals and almost without munitions. They reckoned themselves lost, yet no one gave way for an instant. An interpreter with the British army in Flanders pays high tribute to the English soldier, who has the gift of realizing events and situations perfectly, and is tenacious when he finds it fitting. The English officer is proud of his country, detests the Germans, and believes in victory. This second series of letters is as full of vivid detail as the first.

Russia and the World. By Stephen Graham. (Cassell & Co. 3s. 6d. net.)

It would be hard to name any Englishman who has done more to promote good feeling between his own country and Russia than

Mr. Stephen Graham. He has written a little library of volumes which have been read with eager interest. *Russia and the World* has been reprinted four times in the year it was published, and in this revised and enlarged edition some later impressions are given of the nations in the war. Mr. Graham went to Egypt in May, 1915, a few months after this book appeared, and thence to Salonika, Sofia, and by Bukarest into Russia. His journey 'corresponded to the time of the great Russian retreat, the riots in Moscow, and the commencement of the political and economic trouble which has lately so increased.' He has included articles on the Balkans and some further pictures of Russia. Mr. Graham thinks that if Syria is freed from Turkish rule, the way would open for a Jewish Government in Palestine. He holds that despite Mr. Masfield's plea that Gallipoli was a glorious failure, it was rather a humiliating spectacle of incapacity. Nor does our diplomacy in Greece strike him as felicitous; the rôle of Greece in stirring up Balkan strife has been most sinister. 'Athens has been poisoning the wells of European truth, pouring forth lies, lies, lies.' The book is one that ought to be studied by every patriot. Mr. Graham looks at things with clear eyes, and his personal knowledge of Russia and the Balkans gives weight to his judgement of the whole situation.

Thoughts on Religion at the Front. By Neville S. Talbot.
(Macmillan & Co. 2s. net.)

Mr. Talbot's work as Assistant Chaplain-General has given him special opportunity of answering the question: 'How is it with the Christian religion at the Front?' He feels that there is something wrong about the status of Chaplains. 'As a class we find it hard to penetrate the surface of men.' War also is 'benumbing to spiritual faculties.' Any verdict, therefore, about what is going on in British souls during a war 'must be humble and tentative and patient of qualification.' On the whole Mr. Talbot thinks there is not a great articulate revival of the Christian religion at the Front, though he claims the wonderful spirit of our men as 'Christian and God-inspired.' 'Deep in their hearts is a great trust and faith in God. It is an inarticulate faith expressed in deeds.' Chaplains find a readier response to their efforts right at the front than farther back. 'Men come to a service before they go to the trenches. Communicants increase before a fight.' He would say nothing disrespectful of this feeling, but he holds that 'religion thus mainly associated with danger is not the Christian religion,' and many of the best men of all ranks have little to do with it. Mr. Talbot thinks that Christianity as presented to men in the Church is not that which can win and possess them. It fails because of its ecclesiasticism and its subjectivism. The Christianity that we need is found in the religion of Jesus, rooted 'in one dominant reality—the Father and His will.' We see in Christ 'the richness of God towards men. It is the Cross not only as the climax of free, loving self-offering to the Father,

but as itself the laying bare of the Father's heart—it is *God reconciling the world unto Himself.* If a great change in religion is to be wrought, God must be vitally apprehended as the centre and magnet of consecration. Mr. Talbot wonders whether even the Eucharist does not lay a preponderating stress upon the Cross as an offering for sin rather than as a disclosure of the Divine pity for the sinner. There is everywhere at the Front 'a diffused Christianity on men who are better than they know. It seems like so much material that only needs a spark to set it ablaze.' Readers of this searching little book will ask themselves what they can do to bring about the great conflagration.

The Issue. By J. W. Headlam, M.A. (Constable & Co. 2s. 6d. net.)

Mr. Headlam concentrates attention on the great issue of the war—the question of the predominance of Germany in Europe. If she could gain that position, her other objects—the conquest of the East and the overthrow of England—would be gained. Germany expected to emerge from the war with such increased strength as would enable her with impunity to defy the united opinion of Europe. Mr. Headlam shows what a complete victory of Germany would have involved. The old Europe was 'founded on a conception of justice and reciprocity, and it is for this reason that Germany repudiates it, for she understands neither.' An inconclusive peace would imply the increased power of Germany and the certainty of further war between Germany and Great Britain. Peace will come when Germany has learnt that the voice of Europe cannot be defied with impunity; when she is ready to repudiate the persons and the principles that made the war inevitable. Mr. Headlam discusses the Chancellor's self-complacent explanations that Germany has in the war no object but security and self-defence, and shows that she really sought large annexations which would make her strong enough to resist all attack. The leaders of the three German parties declared unanimously in favour of these annexations. Mr. Headlam also deals with that startling phenomenon—the German Emperor as the Emissary and Apostle of peace. He really wishes to proceed on the assumption that Belgium and Poland and Serbia are not only occupied but conquered. Prince Bülow also is so blinded by his admiration for Bismarck that he does not see how far the world has moved. A Europe different from the past has never entered into his mind. 'All he sees is a continuance of the old game of the rival Powers intriguing for place and power, with this difference, that in the future Germany is always to hold all the trumps.' The last chapter on 'Central Europe' is based on Naumann's book. It would not be national, but only the rule of Germanism. It would be primarily organized for war. The book is one of the most illuminating studies of the whole subject that has yet appeared, and every point is put with great clearness.

Sea Warfare. By Rudyard Kipling. (Macmillan & Co. 5s. net.)

This book will open the eyes of landmen to the work of our navy. As far as it has been allowed to put forth its strength the navy has applied the main principles of sea-warfare over all the seas of the world. We had put the brutal age a hundred decent years behind us when—it all comes back again! 'To-day there are no prisons for the crews of merchantmen, but they can go to the bottom by mine and torpedo even more quickly than their ancestors were run into Le Havre.' We see the Trawler Fleets sweeping mines and hunting submarines; we watch the night patrol moving out to its work; we go down with one of our submarines, and learn what the strain is on officers and men. Tales of 'The Trade' are submarine exploits told in Mr. Kipling's best style, and we watch the destroyers at Jutland, where one little ship in a few short hours passed through more wonders of peril and accident than the old fleets ever dreamed of. It is a book that warms one's blood, and the snatches of song which preface the papers have caught the wonder of the daring and heroism of our sailors in a way that is Mr. Kipling's own.

Nelson's History of the War. By John Buchan. Vol. 15. *Brussilov's Offensive and the Intervention of Rumania.* (Nelson & Sons. 1s. 3d. net.)

This volume opens with Russia's offensive in the summer of 1915, which showed that she was for the first time on terms of something like equality with her foe as regards artillery and munitions. The chapter on 'The Second Year of War' discusses the position of Falkenhayn and Hindenburg. Germany's original strategic purpose was to destroy one by one the Allied field armies. Her urgent need was a speedy and final victory. She relied on guns; infantry was a secondary arm. When this plan miscarried, her failure became apparent. The blame really attaches to her pre-war preparations and to the whole theory of her General Staffs. Hindenburg seems to have been called in because he was the popular idol in the hope that he might gild the pill of disillusionment and defeat. The Italian counter-attack and the fall of Gorizia, the course of affairs in the Near East and in the Balkans and the entry of Rumania into the war are skilfully described. The volume lights up many obscure passages in the second year of the war.

Heroes of the Air. By E. W. Walters. (Kelly. 3s. 6d.)

This is a book that will appeal to all Englishmen, and which boys and girls will be eager to read. It traces the birth and development of the aeroplane, describes the various machines, and gives vivid accounts of fights in the air. The story of the Zeppelin raids is told and biographies are given of the heroes of our Royal Naval Air Service. The air work of our allies in France, Russia, and Italy is not overlooked. The book is one of intense and sustained interest.

War Phases according to Maria. By Mrs. John Lane.
(Lane. 2s. 6d. net.)

Maria is as amusing as ever. She is very keen to scent out the foibles of her neighbours, but she herself bristles with foibles. Samuel, her poor husband, stumbles over the galvanized iron pails which are in readiness for Zeppelin raids; her snobbery and anxiety to be in the fashion are a constant source of amusement. Yet mixed with all the oddities there is a strong vein of sense. Margarine, as becomes its new dignity, has a chapter to itself which should almost make its future. Falkenhayn's dismissal is very amusingly handled. Martha was never more needed to amuse us all than in these sombre times, and she has lost none of her craft.

The Child and the War. By Cecil Leeson (P. S. King & Son, 1s. net). The problem of children's offences is very grave, and this carefully considered statement of facts, causes, and remedies deserves close attention. Working lads have gained a new sense of their importance, and home authority is largely broken by the conditions of the time. There is a great opportunity for the Churches, and it will well repay them to face the problem at once.—*The Resurrection of Poland* (Allen & Unwin, 8d. net) gives opinions of Maeterlinck, by Prof. Ricket, and a valuable discussion of the Polish Problem by Prof. Séailles.

GENERAL

I Sometimes Think: Essays for the Young People. By Stephen Paget. (Macmillan & Co. 5s. net.)

MR. PAGET says whimsically in his Preface that the title which he hopes 'to obtain from that fount of honour, the grand-children,' is that of 'Old Fossil.' He has won it by his praise of many things which have been somewhat lightly prized, but he may congratulate himself that the young folk of this war-time are coming over to his side. He begins with the beauty of the world, which for him is the fact of all facts. He has much to say of the beauty of words, and on hand-writing he is a counsellor whom young people will do well to heed. He will not allow that a man can be judged by his handwriting. On 'Moving Pictures' he gives a delightful little paper. In the *Somme* pictures legions of men are seen employed in a business of tragedy such as the world has never suffered till now: 'they go into the presence of Death without looking back, and they come out from it laughing, some of them: you see them treading Fear under their feet, you see Heaven, revealed in their will, flinging itself on the Screen. You and I, safe and snug over here, let us receive what they give us, their example.' 'Unnatural selection' deals with the choice of one's parents in delicious style. It has a spice of autobiography: 'I take pleasure in the Fifth Commandment for this reason, that I have never been tempted to break it: and I wish you no less happiness.' This is the kind of book to make noble men and women.

The Mountain. By John C. Van Dyke. (T. Werner Laurie.

Prof. Van Dyke, as a nature-lover endowed with an artist's eye for the beautiful, writes with much charm of mountains—their making, their fauna and flora, their waters, glaciers, and avalanches, their form and colouring. He knows all the great ranges, Rockies, Andes, Himalayas, as well as the more familiar Alps and Dolomites. There is no aspect of mountain scenery that he neglects in his fascinating survey, noting the varied beauty not only of the great peaks, but of the Apennines, the Appalachians, and other lesser ranges. Perhaps the Englishman will complain he does less than justice to our Lakeland glories, as he never refers to the awful frown on the desolate waters of Wastwater or the exquisite colouring of Skiddaw, beloved of all observers at all seasons of the year, and never more beautiful than when bronzed by the radiance of the Solway sunsets. But his interests are so wide that it is unfair to expect that all our preferences will be satisfied. All the same, we do not think he is quite fair to the

climber, whom he accuses of being more concerned with a 'stunt' than a vision. One does not go to the Alpine Club journals for disquisitions on mountain beauty, their aim being quite different; and the gift of a Leslie Stephen is of course rare. But there are few climbers who do not feel that their labours, their endurance, and skill bring them into contact with a sublimity and multitudinous beauty which is manifestly beyond their powers to express or attempt to describe. The climber is very often a silent worshipper, even when he is engaged on the Grepon crack or the traverse of the Matterhorn. The artist need not deny the artistic instinct to those who combine it with other tastes, and who consequently are left cold by the gibes of Ruskin and his 'greased poles.' With this somewhat obvious deduction we have nothing but praise for a study of mountains by a dedicated enthusiast, passionately aware of their richness and grandeur. We agree that mountains can never be painted. 'They are not paintable, they are not habitable, they are not wholly understandable, but perhaps for that very reason they are wonderful.' As Prof. Van Dyke reminds us, they cannot be capitalized or economically exploited—at least not yet—and their devout lovers will fervently desire that they may ever remain among the wonders of the earth, with a message and a value for mind and spirit alone.

An Introduction to a Biology, and other Papers. By A. D. Darbishire. (Cassell & Co. 7s. 6d. net.)

Mr. Darbishire was for some time Demonstrator in Comparative Anatomy at Oxford, where he began a series of breeding experiments with mice; these he continued when he became Demonstrator in Zoology at Manchester University. He had begun as a pupil of the Biometric School with a strong bias against the Mendelian theory, but gradually reached the conclusion that the contradiction between the two theories was only apparent, and was due to a difference in the point of view from which each party approached the same facts. He was an independent thinker, who criticized his own work as acutely as he did that of others. He gained new opportunities for investigation when he became Lecturer in Genetics at the University of Edinburgh. Samuel Butler's *Erewhon* and *Life and Habit* had deeply influenced his views on evolution, and in 1914 he had the opportunity of discussing these with Bergson. In July, 1915, he enlisted as a private in the Argyll and Sutherland Highlanders, and died on December 26, 1915, in camp at Gailles, of cerebral meningitis. Three days after his death he was gazetted Second Lieutenant in the Royal Garrison Artillery. His *Introduction to a Biology* was left unfinished, but his sister has been able to throw some light on the position he would have taken by various papers and notes of lectures delivered at Columbia University in 1914. His absorbing interest in his subject and his dramatic gifts gave him great success as a lecturer, and he handles his subject in an arresting fashion. His manuscript breaks off when he reaches the question, 'Is the soul

a mere aggregate symptom of a mechanism—the body? Or is the body not rather the instrument of the soul?’ He regarded the mechanistic explanation as a very shallow one, and it is a great loss to find the work breaks off at this point. His papers on Mendelian Practice and Principles and other subjects will be studied with eager interest by students.

The Historical Development of Religion in China. By W. J. Clennell. (Unwin. 6s. net.)

Mr. Clennell is in H.M. Consular Service, and has been a careful student of religion in China. All the educated and official classes profess a profound reverence for the teaching of the Confucianists. Confucianism, however, has never been the mental and moral atmosphere of the masses. They turn to Taoism, with its magic and mystery, and supplement this by Buddhism. Of each system a careful account is given. The Confucian Renaissance of the tenth and eleventh centuries A.D. was a gigantic stride towards reason and freedom of thought. ‘It democratized all Chinese society almost from top to bottom.’ Then the Mongols conquered the country, and established a vast cosmopolitan dominion, which stretched into Russia, Poland, and Persia. The Mongol power fell before the revived Chinese nationalism in 1368. Lamaism came to power in Tibet, and till a few years ago ‘every foreigner lived the life of a hunted wolf.’ Mr. Clennell describes the work of the Roman Catholic missionaries and of modern Protestant missions. Christians have got their message delivered to the Chinese and understood by them in a very considerable measure. It has awakened the national conscience, though the moral basis must become far surer and firmer if the country is to be permanently transformed. This is a well-informed and broad-minded study of the whole subject.

Vesprie Towers. By Theodore Watts-Dunton. (Smith. Elder & Co. 6s.)

Mr. Watts-Dunton would have been sorely disturbed by some of the blemishes left on this novel, and which his final revision would have removed, but it is a delightful revelation of his warm sympathy with the young and the poor, and of the romantic side of his own nature. Violet Vesprie is a beauty, and a heroine, despite the pride of race which stands between her and happiness. Her lonely life in Vesprie Towers, her four years of poverty in London, and the good fortune which comes to her at last, are skilfully described, though we cannot help feeling that they form a tissue of improbabilities. Some passages do not read smoothly, and in others the critic rather than the novelist is in evidence, but the American girls’ school queenship is based on the author’s own experience at his school in Cambridge. Martin Redwood is a worthy mate for Violet, and his odious father made in Australia the fortune which buys back Vesprie Towers and restores the good fortune of the house.—*The Wonderful Year*, by

William J. Locke (Lane, 6s.), holds one's attention from first to last. Martin Overshaw has a year of adventures cycling through France, acting as waiter in the old inn at Brantôme, and running after the American heiress, but he comes out a man and a hero, and finds his true mate in Félice. She and her father and uncle make one proud of France, and the English girl Corinna proves a true woman at last. The scenes of French provincial life are very pleasing, and the pictures of Egyptian travel are vividly drawn. This is one of Mr. Locke's best books, which will be read with eager delight by all who love a good story. The plot is worked out with unfailing skill.—*The Iron Sacrifice*, by Florence Bone (Kelly, 3s. 6d.), has much to tell of Belgium and the Great War, and it is told with spirit and skill. The Belgian girl and her English lover have many sorrows, but all comes right at last. It is a story that gets very close to the heart of the great war.

Selected Poems of Thomas Hardy. (Macmillan & Co. 2s. 6d. net.)

This selection has been made with much care and skill. The poems are arranged in three parts. First come those that are chiefly lyrical; then poems narrative and reflective; and last the war poems and lyrics from *The Dynasts*. The lyrical poems have a haunting sadness, but they look back to days

When living seemed a laugh, and love all it was said to be.
Now more sombre days have come.
Too fragrant was Life's early bloom,
Too tart the fruit it brought!

Love fills a large place in the selection, and such lines as 'At His Funeral' have a tender charm all their own. In the second section 'Shelley's Skylark' is a quaint fancy of a 'pinch of unseen, unguarded dust' that 'moved a poet to prophecies.' 'Wives in the Sere' is a quaint little vision. The lines on the loss of the *Titanic* are a satire on the vainglories of the world. 'George Meredith' is a friend's tribute and a beautiful one.

Further and further still
Through the world's vapour and vitiate air
His words wing on—as love words will.

Memories of childhood linger in 'The Roman Road.' The war songs have a fine blend of patriotism and tears: the gaiety and the tragedy of life are here. The little book is full of riches, and its pessimism is mixed with tenderness.—*Poems*. By John D. Batten (Chiswick Press, 1s. 6d. net). This is a little selection of poetry, but there is no jarring note in the melody. 'Life's Recompense' is a tender bit of domestic history; mythology furnishes themes for some skilful sonnets. 'Domine, quo vadis?' and 'The Dream,' the longest poem in the set, and some little snatches of verse fill out this graceful and polished little collection of poems.

Tales of the Labrador. By W. T. Grenfell, M.D. (Nisbet & Co. 4s. 6d. net.)

These are wonderful tales of adventures amid snow and ice, of shipwrecked fishermen and Esquimaux adventurers who seek a new home across the frozen sea. The dogs are as wonderful as the men. 'White Fox' saves her master who is benighted in the snow, and 'Three Eyes' is a true hero. The courtship of 'Paingo, the Lonely One,' is a very good story of a girl's wit and resolution. 'The Gifts of Poverty' brings out the noble side of these hardy fisher folk. Dr. Grenfell keeps himself much in the background, but one can see how deeply he is trusted by the simple Labrador folk, and what a splendid work he is doing among them. The tales are told with real skill, and each of them gives a glimpse into a new world.

Shrewsbury Fables. By Cyril Alington. (Longmans & Co. 2s. net.)

When he was at Shrewsbury the new headmaster of Eton gave a short informal address at the evening service. Those delivered on Confirmation Sunday and at the end of the summer term during the last four or five years have been gathered together in this little volume. We have read it with something like the pleasure and curiosity with which the boys at Shrewsbury must have heard the fables. They have an element of surprise and an appeal to the imagination which is very attractive. Some school hymns are added, which have a fine patriotic ring about them as well as a deep sense of spiritual things.

Leaves of Healing. Selected and Arranged by George Jackson (Kelly. 3s. 6d. net, 5s. net, 7s. 6d. net). A message for each day of the year is provided in this beautiful 'book for the sorrowful.' The deepest chords are touched by these lovely words culled from the poets, preachers, and literary men and women of our own and other days. The selection has not merely been made with rare knowledge and taste, but with keen sympathy for the sorrowing hearts around us. The title aptly describes this rich and timely book.—*Bulletin of the John Rylands Library, Manchester, April to December, 1916* (1s.). This double number opens with literary notes and news, and contains lectures by Dr. Rendel Harris on 'The Origin of the Cult of Artemis,' and by Prof. Tout on 'The English Civil Service in the Fourteenth Century.' Mr. Poel writes on 'Shakespeare's Stage and Plays'; particulars are given as to the effort to reconstruct the Library of Louvain University, and there is a classified list of recent additions to the Rylands Library. The Bulletin will be highly prized by all lovers of books.—*The Homeworker and the Outworker.* By V. de Vesselitsky (Bell & Sons, 2s. net). This is a descriptive study of the work of tailoresses and box-makers. It is based on more than 1,200 visits paid to them, and gives their own opinions as to the Minimum Wage Act and other matters connected with their trades. There are probably 15,000 to 22,000 home workers in the tailoring

industry, and some 2,000 box-makers. Sometimes the employer is able to play off the home workers against those on his own premises. Miss de Vesselitsky thinks there is need for an increased inspectorate. The piece-rates for each garment should also be fixed, and the rates for finisher, machinist, and presser. It is a careful study based on wise investigation of the conditions of the trade.—*Confessions of a Thug*, by Meadows Taylor, has just been added to *The World's Classics* (Milford, 1s. net). It has been edited by C. W. Stewart, whose Introduction and Glossary of unfamiliar words add much to the interest of the edition. The book was written in 1837, when Taylor was twenty-nine. He went to India when he was fifteen, and soon became Assistant Superintendent of Police in the Nizam's Service. There he first saw the handiwork of the Thugs. His description of that guild of robbers and murderers has fascinated many readers, and this edition will be welcomed by many more.—*Nature Talks for Primary Workers*. By May Coley (Allenson. 1s. net). Twelve vivacious little papers on trees, flowers, birds, and other wonders of nature. The writer not only knows her subject, but puts everything in a way that will charm small children and help them to use their eyes and minds.—*Local War Museums*, by C. R. Grundy (3d. net), is a timely plea for the forming of local collections of war letters, medals, and other things which would keep alive the memory of these heroic times.—*Glowing Facts and Personalities*. By the late Edward Smith, J.P. (R.T.S. 1s. net). A little biography of Mr. Smith is prefixed to this volume which shows how zealously and successfully he laboured for the salvation of working men. His facts about the Adult School Movement will be an inspiration to other workers. The stories of conversion are wonderful.—*The Church Directory and Almanack, 1917*. (Nisbet & Co. 3s. net). This is the handiest and cheapest of clergy lists, and its seventeenth annual volume has a new feature in the full list of Anglican bishops in the order of their consecration. It is a thoroughly workmanlike and reliable Directory.—*Names and Addresses of Circuit Stewards in Great Britain, 1917*. (Methodist Publishing House. 6d. net.) A pamphlet of a hundred pages giving the list of stewards for 754 circuits and missions. It is one of the booklets that Methodists find of constant service.—Hill's *Alphabetical and Chronological Arrangement of the Wesleyan Methodist Ministers and Preachers on Trial* (Methodist Publishing House. 3s. 6d. net) is now in its twenty-third edition. The first edition appeared in 1819. It gives the college training and the appointments of every living minister and missionary in connexion with the British and Irish Conferences. It has been edited with wonderful care and skill by the Rev. Arthur Triggs.—*Hundred Days in Ceylon under Martiol Law in 1915*, by Armand de Souza (Woolridge), deals with the subject discussed in the *London Quarterly* last July and October.—*A Sketch of the History of Polish Art*. By J. de Holewinski. (Allen & Unwin. 6d. net). The present art of Poland only came into being in the nineteenth century. An interesting account is given of artists and their work.

Periodical Literature

BRITISH

Edinburgh Review (January).—The Foreign Editor of *The Times*, Mr. Wickham Steed, in 'Austria and Europe' argues that 'unless the war is to end in a bad draw or worse, the western half of Galicia must be included in a re-united Poland and the (mainly Ruthene) eastern half, with the north-eastern or Ruthene counties of Hungary, must go to Russia; Bohemia, with Moravia and the north-western or Slovak counties of Hungary, must form an independent or at least a self-governing State, linked up, possibly, by some form of agreement with Poland. Transylvania and the Rumanian districts of Hungary, with the Rumanian section of Bukovina, must become Rumanian, due provision being made for the fair treatment of the Saxon and Magyar minorities. The Southern Slav provinces must be united with Serbia. The Magyars would retain the central Hungarian plain. The Italians naturally belong to Italy. As to the Austrian Germans, little harm would be done should they elect to enter the German Empire with the Hapsburgs at their head.' John Mavrogordato, in 'The End of the Greek Monarchy,' holds that the health of Greece can only be restored by the removal of King Constantine. 'No national end can be served by preserving a dynasty which has never done any good to Greece. The time is ripe for the proclamation of a Greek Republic.' Mr. Gosse has a capital article on 'France and the British Effort'; there are important papers on 'The Future of English Railways,' 'English Banking,' 'The Birth-Rate,' and 'Food Prices.'

Hibbert Journal (January).—Mr. Harold Begbie draws attention to the moral equivalent for war—what Lord Haldane called 'a larger rivalry, more peaceful, less obvious, and less rapid in its progress,' but far nobler and more permanently important—the provision of moral, intelligent, and healthy citizens. Amidst the hideous carnage of men still going on it is well that the people at large in this country should show energy, directed by highest intelligence, towards these lofty ends. Mr. E. M. Chapman's essay on 'Enforcing Peace,' and Mr. J. A. Hobson's on 'Is International Government possible?' both contemplate difficult post-war problems which ought to be faced to-day. The Bishop of Carlisle, discussing 'Sacramental Religion,' does not advocate 'the Mass for the masses.' But he does believe in 'the sacramental character of all truly religious life and all truly Christian service,' and in the two

Sacraments, recognized by Protestants, as the summit and climax of God's universal method of sacramental teaching. Prof. H. Scullard's article on 'The Originality and Finality of Christian Ethics' is an able survey of a vitally important question. He deals with the objections raised against Christian Ethics as original and, still more, as final. Dr. Scullard's discussion of the ethics of non-Christian religions and of Nietzsche's anti-Christianity is as vigorous as his exposure of the weaknesses of 'biological ethics.' Prof. Carl Holliday describes what he holds to be the present state of 'Religious Belief in American Colleges.' His sketch is interesting, but it is based on necessarily imperfect evidence. Dr. Henry Clark answers the question, 'Is Liberty an adequate Ideal of State Action?' with a decided negative, but he does not seem adequately to recognize the extent to which freedom is essential for the development of all high ideals.

Journal of Theological Studies (October, 1916) is a more than usually interesting number. Amongst articles of special value are Dr. Swete's on 'The Faithful Sayings,' Rev. H. D. Major's discussion of the use and meaning of *ἀγιος* in the New Testament, and Dr. W. E. Barnes' examination of the text of Psalm ii. 12 and the rendering 'Kiss the Son.' He thinks that the words, whether Hebrew or Aramaic, might well be rendered

Become servants to Jehovah ;

Kiss one who is as a son to Him (or one who is pure).

Several articles are liturgical in character, the most generally interesting being Dr. Barnes' account of the 'Revision of the Prayer-Book Psalter.' 'The Carolingian *Gregorianun*,' by Dr. Frere, and the 'Ordination Prayers of Hippolytus,' by Dom Conolly, represent a class of patristic liturgical articles for which the *J.T.S.* is distinguished.

The *Holborn Review* (January) opens with a criticism by the Editor of Mr. Campbell's 'Apologia.' Differences of temperament, the writer urges, often account for doctrinal divergencies ; 'it is always so easy to conform and identify our personal consciousness with that of the eternal Spirit of truth.' Dr. W. Ernest Beet continues his able articles on the Papacy, in this instance basing his inquiries upon Mr. McCabe's *Crises in the History of the Papacy*. Current problems are discussed in 'The New Attitude towards War,' by J. C. Mantripp ; 'Christianity and the Labour Problem,' by A. Banham ; 'The Emergence of the Eternal Hope,' out of war-agonies and anxieties, by T. A. Thompson, B.Sc. ; and two articles on Russia by J. Haddon, B.Sc., and J. K. Carrington.

Expository Times (January and February).—The Editor's Notes on the controversy concerning Christian tradition between Dr. Sanday and Mr. N. P. Williams, as well as those on certain questions now

emerging concerning life after death, are interesting and timely. Among other articles in this always attractive periodical are, 'The Church after the War,' by Rev. J. Douglas, 'Attitude of the Historical Student towards Miraculous Records,' by Dr. R. L. Marshall, Dr. T. Adamson's valuable notes on Prayer, and two articles by well-known Wesleyan ministers, Dr. Banks, on 'Habits of the Interior Life,' and Rev. G. Jackson's 'Bookshelf by the Fire.' The Editor's 'Foreword' in February on the nation's duty towards the Drink Traffic is indeed 'urgent, but not expository.' Hundreds of readers will be thankful for it.

Church Quarterly Review (January).—'The Hymns of St. Ambrose,' by Rev. A. S. Walpole, refers to the work of Dr. Biraghi, and suggests various tests by which the genuine hymns of St. Ambrose may be known. Dr. Hamilton deals with 'The Problem of the Commonwealth,' Dr. Headlam asks 'What is Catholicism?' He holds that the Ecclesia Anglo-Catholica should be the Catholic Church for free men. He finds ample proof of the Historical Episcopate, but 'no justification for rigid practice or teaching.' For rigid views of teaching concerning the Sacraments still less could he find authority. The visible Catholic Church is the great company of baptized believers. He maintains that there is no Catholic theory about the Bishop. 'What seems necessary as a basis of Church Order is the acceptance of Episcopacy and the rule of Episcopal Ordination. In a Church thus worked there might be room for the Wesleyan Society and the City Temple.' That is almost what Mr. Campbell holds, though Dr. Headlam strongly criticizes his position. This broad-minded article deserves careful study.

The Constructive Quarterly (December).—Dr. Zwemer's 'Islam at its Best' is a study of Al-Ghazali, the reformer and mystic of the eleventh century. Moslems are trying to escape the dead weight of tradition and the formalism of its requirements, by way of mysticism, and none can equal Al-Ghazali in discerning a deeper spiritual meaning in the teaching of the Koran, and even in the multitudinous and puerile details of the Moslem ritual. Dr. Eugene Stock pays a glowing tribute to Bishop French. Mr. B. L. Manning, in 'A Dissenter's Apologia,' says, 'It is not our mission to uplift the life of Society; that we can leave well enough to the Friendly Societies and the Model Public-Houses; our mission is to smash the society of men and establish the Communion of Saints, small, perhaps, and poor—but the real thing, and, therefore, more valuable than all else. This is the challenge which Dissent must again offer to the world. We may be happy to think it will be most unpopular in a world which persists in trying to save itself along the old lines.'

The Round Table (March) discusses 'The War Conference of the Empire,' which marks the epoch when the Imperial Government for the first time called India and the Dominions to its council,

not merely in an advisory but in an executive capacity. During the remainder of the war the policy will be one for which the whole Empire, and not merely the United Kingdom, is responsible. Another vital subject is 'The New German Empire.' Germany still hopes to secure 'a peace which will enable her to fulfil in the next war the aims she has failed to fulfil in this.' When the Kaiser dismissed Bismarck he set himself to transform Germany into the dominant world power. If she were allowed to keep her conquests in the East after the war Berlin would control some 150,000,000 people and rivet tyranny for yet another generation upon Central Europe and nearer Asia. She would thus make ready for 'another trial of strength between militarism and the forces of liberty and justice.'

Calcutta Review (October).—Mr. Stark continues his study of 'Vernacular Education in Bengal from 1818 to 1912.' The provision of trained teachers has been a special difficulty, but the present *guru* training schools mark a great advance. Education needs to be better financed so as to provide more suitable buildings, more highly qualified teachers, and a more soundly compacted educational unit. Mr. Anderson discusses the advisability of reducing the number of drink and drug shops in Calcutta in a very valuable and well-informed article.—(January). 'Some Indian Trees,' by Dr. Macphail, gives an account of the most remarkable and familiar trees. The fig tribe takes the first place, and king of them all is the Canyon, or *ficus Bengaleensis*. That in the Calcutta Botanic Gardens dates back to 1782. The main trunk has a girth of between 40 and 50 feet whilst its aerial roots number 200–300. A banyan tree at Satara has a circumference of over 1,500 feet. The Rev. K. J. Saunders's 'Impressions of Mesopotamia' describe the Arabs, the irrepressible Australian troops, and the great work of the Y.M.C.A.

The Moslem World (January).—Dr. Zwemer reminds us that this review is six years old. It was intended for students of Islam, and has well fulfilled its purpose in setting forth the social, intellectual, and spiritual needs of the Moslem world. Mr. Harrison, who is working in Arabia, thinks that we still lack any real understanding of the Moslem mind and any definite idea as to how the Gospel may best be presented to Moslems. Miss Hurst's article on 'The Mysticism of the Desert' is of great interest, and articles are given on 'The Bible in Persia,' 'The Moslem and the Fatherhood of God,' etc.

AMERICAN.

Harvard Theological Review (January).—Dr. Rufus Jones writes on 'Quietism,' which he describes as the most acute and intense stage of European mysticism—'a result of the normal ripening, the irresistible maturing, of experiences, ideas, and principles that had been profoundly working for a very long period in the religious consciousness of Europe. It was an intense and glowing

faith in the direct invasion of God into the sphere of human personality.' An interesting account is given of Molinos and his little book. He says in his preface that God was always communicating new light by continuous revelation to mankind. There would, therefore, be new spiritual books to the end of the world, and this was one of them. Antoinette Bourignon, Madame Guyon, and Fénelon are also dealt with in this fine article. Prof. Ropes, in a short paper on Luke ii. 4, argues that the proof of the antiquity of the reading *ἐδοξίη* from Clement of Alexandria, the Diatessaron, and Syr. Sin., has neutralized the external evidence on which Westcott and Hort relied.

The Princeton Theological Review (October).—Prof. W. H. Johnson deals with the question, 'Does my neighbour exist?' and draws out two corollaries. (1) All systems of idealism which deny the extra-mental reality of body seem to deprive themselves of the only accessible avenue of communication between minds, and thus are threatened with the philosophical bugbear of Subjectivism or Solipsism. (2) The knowledge of other selves is bound up closely not only with the knowledge of the world, but with the knowledge of God. 'If my own self and my neighbour's self are regarded as real and as real causes, then the causal inference may possibly be extended so as to issue in a cosmological argument in which an Infinite Cause could be substituted for an infinite series of phenomenal causes.' There are also articles on 'Christian Unity, Church Unity, and the Panama Congress,' on 'The Life and Thought of Plotinus,' and on 'A Discipline that calls for recognition.' The Discipline is the organized study of Biblical criticism.

The American Journal of Theology (January).—The opening article on 'Missions and the World-War,' by Dr. H. C. King, of Oberlin, is an able vindication of the value of foreign missionary experience and effort in these heart-searching times. Dr. King shows that 'the race's real trouble is that there has been no consistent and radical trial of the spirit and principles of Christ in the whole realm of human life.' The Church cannot go on, he says, 'preaching Jesus to individuals and Machiavelli to States.' The work of Foreign Missions teaches us both what we ought and what we ought not to aim at. Prof. B. W. Bacon deals with a subject that deserves study—'The Gospel Paul Received.' The originality of Paul no one questions, but what was the gospel which he delivered because he had also received it (1 Cor. xv. 2), and how are his words 'that Christ died for our sins,' &c., to be understood? We cannot agree with several points in Dr. Bacon's exposition, but he teaches, not only by winning assent, but also by evoking antagonism. 'Carlyle's Conception of Religion' is expounded by H. L. Stewart, who decides that 'the whole tenor of Carlyle's thought proclaims one whose faith in God was central.' Other leading articles in an excellent number are 'The Moral Deities of Iran and India,' by A. J. Carnoy, and 'Russian Liberal Theology,' by A. Palmieri.

Bibliotheca Sacra (January).—Dr. Currier pays loving tribute to Archbishop Leighton and his Commentary on First Peter, which Coleridge ranked 'next to the inspired Scriptures.' It was a 'posthumous revelation' of his ability as a preacher. Mr. Buchanan gives three lections from the five hundred which the Codex Huntingtonianus contains. He is persuaded that this Codex 'contains a text that belongs at least to the second century of the Christian era, and touches the very source of the Gospel writings.' A critic in New York, whose name is not given, takes a different view. He thinks that the readings of the Codex are likely to prove an addition to our 'psychological curiosities from the workshop of the pious forger.'

The Methodist Review (New York) for January-February opens with an article by Principal Forsyth on 'The Cross of Christ as the Moral Principles of Society.' He shows that 'the very structure and course of Society carries, and even hurries, us into the theology of the Cross as the one eternal crisis and focus of the moral powers that make Society possible.' Prof. Faulkner discusses four points in which he thinks W. N. Clarke departs from historic Christianity. Prof. Armstrong, in 'Philosophy and the War,' questions whether the war has in any large sense been due to abstract thought.

The Methodist Review (Nashville) for January contains articles of varied interest. Dr. Forsyth, of Hackney College, leads the way with a characteristic utterance on 'Christ's Person and His Cross.' Prof. W. W. Martin illustrates the methods of higher and reconstructive Biblical criticism by an analysis of the narratives in Genesis of the rescue of Lot from Sodom. The Editor writes on 'The Consciousness of Jesus' and on 'The Epistle to the Colossians.' Poetry is represented by articles on 'Rabindranath Tagore' by Florence L. Snow, and on 'Old World War-Poetry,' by W. T. Hale. A Chinese missionary, T. C. Chao, M.A., contributes an interesting and instructive paper on 'Some of China's Popular Ideals.'

The Review and Expositor (Louisville), January, contains seven articles, of which the following may be distinctively mentioned—'Some Baptist Types,' by Dr. E. B. Pollard; 'The Layman in the Social Order,' by Prof. Gaines; 'The Genetic History of 1 and 2 Corinthians,' by A. J. Dickinson; and a rousing article on Chinese missions, entitled, 'A Crisis and a Challenge,' by Rev. F. Rawlinson, of Shanghai.

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